

# *The* IMPROVEMENT ERA



*December*  
1951



# Season's Greetings



MOUNTAIN FUEL SUPPLY COMPANY



## EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

**A** WEEK'S supply of water eliminates the need for daily care with a new self-watering flowerpot. The familiar flowerpot rests on a plastic base or reservoir which feeds water by a wick through a perforated base to the roots of the plant.

**T**HE squid has a tubular body and eight octopus-like arms, two of which are longer and used like hands in capturing animals for food. The squid is streamlined for speeding backward faster than a fish of the same size can swim forward. The squid has jet-propulsion by drawing water in through the wide mantle opening and then sending it out through a funnel by contracting the bands of muscles around its body. Curiously the jet system is basically the respiratory gill system that all mollusks have. It has one heart for the body and one heart for each gill, giving each gill effectively a supercharger. To stay at the proper levels far above the ocean floor it has a depth organ made of sacs with weights in them to tell whether they are going up or down. A parallel could be made between the squid and an airplane, rocket-shaped, jet-propelled, supercharged, and with an altimeter.

**M**EASUREMENTS by J. D. Buddhue have indicated that about forty to eighty thousand tons a year of meteoritic dust are deposited on the earth by rain. The meteoritic dust comes from outside the earth's atmosphere.

**I**N THE United States in 1950 there were a billion pounds of the new synthetic detergents used, while also for cleaning 2.3 billion pounds of solid soap were used.

**A**S A temporary device for orienting itself, the worker bee uses the difference in the angle of partial polarization of light from different parts of the sky. It has also been found that bees see ultraviolet light.

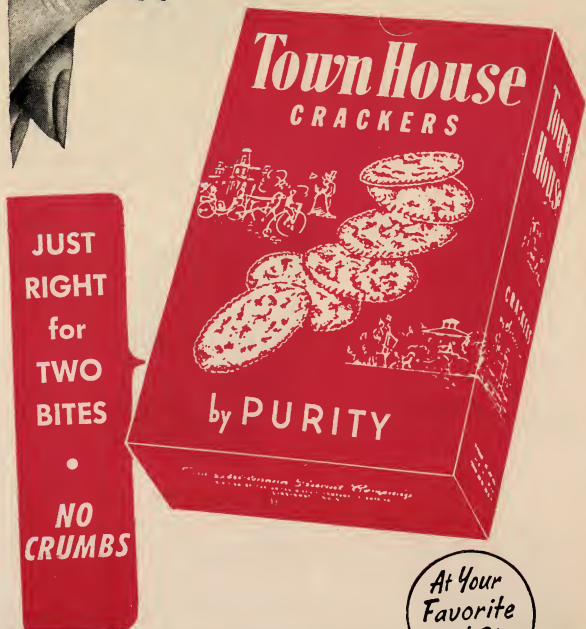
**T**HE life span of rats has been increased twenty percent by Dr. Anton J. Carlson by having them fast one day in every three or four.

DECEMBER 1951

## Great for Holiday Parties!



Serve them just as they come from the big red package . . . or with cheese or spreads. Either way, or ANY way, delicious, golden-brown Town House Crackers are the perfect answer to "what to serve" during the holiday season.



At Your  
Favorite  
Food Store

PURITY Town House Crackers

PURITY BISCUIT COMPANY • Salt Lake • Pocatello • Phoenix



## JOSEPH SMITH SEEKER AFTER TRUTH

Dr. John A. Widtsoe

A treatise dealing with the accomplishments of the Prophet — here, with convincing evidence of the truth of his claims. Dr. Widtsoe gives you the story of Joseph Smith.

**3.50**

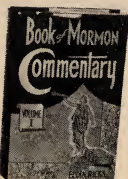


## OUR LEADERS

Arranged by Doyle L. Green

A compilation of articles, addresses, chronologies and pictures to afford an insight into the lives and accomplishments of our present leaders: President David O. McKay; Stephen L. Richards; J. Reuben Clark, Jr.; and Joseph Fielding Smith.

**1.00**



## BOOK OF MORMON COMMENTARY

Eldin Ricks

**2.00**

This volume, containing the full text of First Nephi, with a verse-by-verse explanation, is the first of a projected six-volume series covering the entire Book of Mormon.

# BOOKS—the Priceless Gift!

Fine books keep right on giving — year after year, enriching the lives of loved ones, adding every day to the joy of living. This year, give books — the most appreciated and most priceless gift of all.



## Combination Christmas Offer!

GIVE ALL THREE VOLUMES OF

## EVIDENCES and RECONCILIATIONS

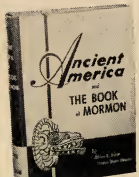
By Dr. John A. Widtsoe

An eternal guide through the problems of everyday living, these three fine volumes by Dr. Widtsoe tell how the gospel meets today's problems, makes life easier, more understandable and enjoyable. Give the complete set, or purchase them separately at 2.25 per volume.

**6.75**

## PATRONIZE YOUR LOCAL BOOK DEALER

He has these and other fine L.D.S. Church Books.



## ANCIENT AMERICA AND THE BOOK OF MORMON

Dr. Milton R. Hunter  
Thomas Ferguson

**4.00**

Years of exhausting research and travel have gone into the colorful writing of this fine book—the finest and most comprehensive of its kind.



## Combination Christmas Offer! BOOK OF MORMON STORIES FOR YOUNG LATTER-DAY SAINTS

## BIBLE STORIES

FOR YOUNG LATTER-DAY SAINTS

Both by Emma Marr Petersen

Both beautifully illustrated in color

How the children love these inspiring, guiding stories, and how they'll appreciate both volumes for their own! The best-known, best-loved stories from the Bible and Book of Mormon are told in beautiful, simple-to-understand style that children quickly grasp and learn.

**6.00**

Or purchase separately:

14. BOOK OF MORMON STORIES ..... 3.00
15. BIBLE STORIES ..... 3.00



## GOSPEL MESSAGES

Florence Pierce

The important principles of the gospel are thoroughly explained in this thorough volume. By the well-known author of The Golden Plates and Story of the Book of Mormon.

**3.00**



## HIS MANY MANSIONS

Rulon S. Howells

A thorough discussion of the beliefs of thirteen leading Christian churches and their views on twenty-three of the most important doctrinal questions. Invaluable for authentic Church study.

**2.25**



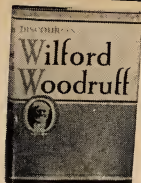


## A LETTER TO MY SON

Ora Pate Stewart

A poignant message on a man's integrity from a mother to her son. A LETTER TO MY SON has touched a vibrant chord, essential to life and happiness. By the author of God Planted a Tree, and Branches Over the Wall.

1.00



## DISCOURSES OF WILFORD WOODRUFF

Compiled by Dr. G. Homer Durham

One of the president series, here in one volume are the teachings and the sound advice of Wilford Woodruff, one of the Church's best-loved leaders.

2.50

# BOOKS—for every LDS Home

From dad down to the youngsters, Church publications are perfect—inspirational, informational, enjoyable! Choose several now — order from your bookdealer, or from Bookcraft, using the convenient order form below.

- |  |  |  |
|--|--|--|
| 16. GOD PLANTED A TREE<br>Ora Pate Stewart.....1.00                      | 35. ASSORTED GEMS OF PRICELESS VALUE<br>Compiled by N. B. Lundwall.....2.75    | 45. PEARL OF GREAT PRICE COMMENTARY<br>Dr. Milton R. Hunter.....3.00   |
| 17. BRANCHES OVER THE WALL<br>Ora Pate Stewart.....1.00                  | 36. FAITH LIKE THE ANCIENTS<br>N. B. Lundwall.....2.75                         | The doctrine and history of the Pearl of Great Price.  |
| 18. BRIGHAM YOUNG, THE MAN OF THE HOUR<br>Leah D. Widsoe.....1.00        | 37. TEMPLES OF THE MOST HIGH<br>Compiled by N. B. Lundwall.....2.75            | 46. BIRTHRIGHT<br>Ezra J. Paulsen.....3.00   |
| 19. CUMORAH WHERE?<br>Thomas S. Ferguson.....1.00                        | 38. OUR BOOK OF MORMON<br>Dr. Sidney B. Sperry.....3.00                        | The story of a young L.D.S. boy who found his own and saved the birthright of his people.                    |
| 20. GOLDEN NUGGETS OF THOUGHT<br>Compiled by Ezra Marler.....1.00        | 39. THE HOUSE OF ISRAEL<br>E. L. Whitehead.....3.00                            | 47. TREASURES TO SHARE<br>Melvin Westenskow.....2.00   |
| 21. MINUTE SERMONS<br>Compiled by Albert L. Zobell, Jr.....1.00          | 40. TO WHOM IT MAY CONCERN<br>Marvin O. Ashton.....3.00                        | The concepts of the Restored Gospel told in straightforward and simple language.                             |
| 22. PRINCE OF UR<br>Gates and Widsoe.....1.00                            | 41. LATTER-DAY PROPHETS SPEAK<br>Daniel H. Ludlow.....4.00                     | 48. BOOK OF MORMON GUIDE BOOK<br>Verla Birrell.....5.00  |
| 23. STORYTELLER'S SCRAPBOOK<br>Compiled by Albert L. Zobell, Jr.....1.00 | 42. MASTERFUL DISCOURSES OF ORSON PRATT<br>Compiled by N. B. Lundwall.....4.00 | Book of Mormon content presented in a systematized, simple form for the benefit of the casual reader.        |
| 24. TEN COMMANDMENTS<br>Timberline Riggs.....1.00                        | 43. L.D.S. SCRIPTURES<br>Gilbert Charles Orme.....4.50                         | 49. THE STORY OF THE BOOK OF MORMON<br>Florence Pierce.....3.00  |
| 25. GEMS OF THOUGHT<br>Compiled by Dr. Milton R. Hunter.....1.00         | 44. AMERICA BEFORE COLUMBUS<br>Dewey Farnsworth.....5.00                       | The Book of Mormon written in story form, high-lighted with 75 full page pictures and attached descriptions. |
| 26. THEMES OF THE RESTORED GOSPEL<br>Dr. Sidney B. Sperry.....1.50       |  | 50. MEDIATION AND ATONEMENT<br>John Taylor.....3.00  |
| 27. HOW TO PRAY AND STAY AWAKE<br>Max B. Skousen.....1.75                |  | Scriptural message from the life and mission of Jesus Christ — powerfully written.                           |
| 28. RESTORATION OF ALL THINGS<br>Joseph Fielding Smith.....1.75          |  |  |
| 29. THE VISION<br>N. B. Lundwall.....1.75                                |  |  |
| 30. AT THIS SAME HOUR<br>Richard L. Evans.....2.00                       |  |  |
| 31. HIGHWAY HELPS<br>Ezra Marler.....2.00                                |  |  |
| 32. THE QUEST<br>O. F. Unenbach.....2.25                                 |  |  |
| 33. UTAH INDIAN STORIES<br>Dr. Milton R. Hunter.....2.25                 |  |  |
| 34. THE GOLDEN PLATES<br>Florence Pierce.....2.50                        |  |  |

### USE THIS CONVENIENT ORDER FORM.

Please send the following books as numbered.

No. of Book	Quantity	Price	No. of Book	Quantity	Price

EVIDENCES AND RECONCILIATIONS, VOL. I @ 2.25

GOSPEL INTERPRETATIONS, VOL. II - - @ 2.25

EVIDENCES AND RECONCILIATIONS, VOL. III @ 2.25

Total enclosed: Charge My Account:

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

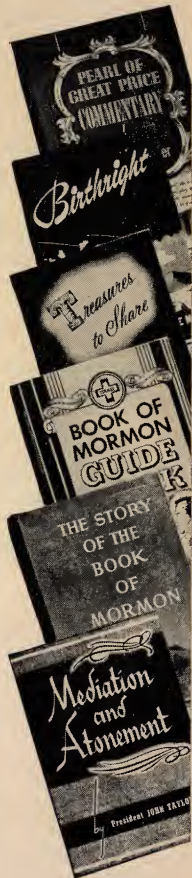
CITY: \_\_\_\_\_ STATE: \_\_\_\_\_

Add 2% Sales Tax in Utah

## BOOKCRAFT

1186 SOUTH MAIN

SALT LAKE CITY, UTAH



## KNOW THE BIBLE

Benjamin B. Alward

New, enlarged fourth edition with 35 extra pages—an essential and convenient Bible guide covering 50 vital personal swayed by 800 important and familiar biblical quotations proving that Latter-day Saints do believe in the Bible.

2.00



## GOD'S COVENANT RACE

James H. Anderson

A book treasured by Bible students and all others concerned with Israel and the prophecies.

2.00

11. SOME SUGGESTIONS FOR L.D.S. MISSIONARIES

Robertson and Harmer.....1.75

A wonderful gift for your prospective missionary — valuable keys to a successful mission.

# The IMPROVEMENT ERA

"THE VOICE OF THE CHURCH"



VOLUME 54

NUMBER 12

December 1951

Editors: DAVID O. MCKAY - JOHN A. WIDTSOE - RICHARD L. EVANS

Managing Editor: DOYLE L. GREEN

Associate Managing Editor: MARBA C. JOSEPHSON

Manuscript Editor: ELIZABETH J. MOFFITT - Research Editor: ALBERT L.

ZOBELL, JR. - "Today's Family" Editor: BURL SHEPHERD

Contributing Editors: ARCHIBALD F. BENNETT - G. HOMER DURHAM

FRANKLIN S. HARRIS, JR. - HUGH NIBLEY - LEE A. PALMER

CLAUDE B. PETERSEN - SIDNEY B. SPERRY

General Manager: ELBERT R. CURTIS - Associate Manager: BERTHA S. REEDER

Business Manager: JOHN D. GILES - Advertising Director: VERL F. SCOTT

Subscription Director: A. GLEN SNARR

## The Editor's Page

This Christmastide ..... David O. McKay 861

## Church Features

General Conference Section .....	871
(Index to Conference addresses) .....	853
Pictures of General Authorities .....	872, 873
Church Moves On .....	858
Melchizedek Priesthood .....	948
Presiding Bishopric's Page .....	950

## Special Features

The World of the Jaredites—Part IV .....	Hugh Nibley 862
We Almost Ran Away From Christmas .....	Annie Laurie Von Tungen 866
On the Children's Bookrack .....	868
Christmas Vacation .....	Pauline F. Stacy 870
The Spoken Word From Temple Square .....	Richard L. Evans 936, 940, 944, 946
Exploring the Universe, Franklin S. Harris, Jr. ....	849
These Times, The First Section, G. Homer Durham .....	854
Today's Family .....	Burl Shepherd
Boxes and Bows .....	952
Add a Butterfly Bow, Ruth Jeffery .....	952
Are You Giving? Elizabeth Akin .....	953
A Shopping Guide .....	954
An Adventure in Mincemeat, Christine Wilkins .....	956
Holiday Specials .....	957
Homemaker's Bookrack .....	959
Handy Hints .....	959
Your Page and Ours .....	960

## Stories, Poetry

The Unexpected Gift .....	Marian Crawford 864
China Vanity .....	Keith M. Walker 867
Frontpiece, This One Brief Hour, Alice Morrey Bailey .....	859
Poetry Page .....	860
Teacher's Request, Elaine V. Emans .....	885
Rejoice, Helen Reed Moffitt .....	942
House for Sale, Leone E. McCune .....	944

Official Organ of

THE PRIESTHOOD QUORUMS,  
MUTUAL IMPROVEMENT ASSOCIATIONS,  
DEPARTMENT OF EDUCATION,  
MUSIC COMMITTEE, WARD  
TEACHERS, AND OTHER AGENCIES  
OF

The Church of  
Jesus Christ  
of Latter-day Saints

## The Cover

"At Christmas play and make good cheer,  
For Christmas comes but once a year."

Thomas Tusser, *Hundredth Good Poines  
of Husbandrie*, Ch. 12 (1557)

The photograph by Harold M. Lambert Studios was adapted to cover use by Charles Jacobsen.



## EDITORIAL AND BUSINESS OFFICES

50 North Main Street

Y.M.M.I.A. Offices, 50 North Main St.

Y.W.M.I.A. Offices, 40 North Main St.

Salt Lake City 1, Utah

Copyright 1951 by Mutual Funds, Inc., a Corporation of the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints. All rights reserved. Subscription price, \$2.50 a year, in advance; foreign subscriptions, \$3.00 a year, in advance; 25¢ single copy.

Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

## Change of Address

Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

## National Advertising Representatives

EDWARD S. TOWNSEND COMPANY

Russ Building  
San Francisco, California

HENRY G. ESCHEN,

EDWARD S. TOWNSEND COMPANY

1324 Wilshire Blvd.

Los Angeles 17, California

SADLER AND SANGSTON ASSOCIATES

342 Madison Ave.

New York 17, N. Y.

RAY H. DAVIS

30 N. LaSalle St.

Chicago, Illinois

Member, Audit Bureau of Circulations



# CONFERENCE INDEX

## SPEAKERS

Benson, Ezra Taft .....	928
Bowen, Albert E. ....	891
Clark, J. Reuben, Jr. ....	880
Christiansen, ElRay L. ....	896
Evans, Richard L. ....	884
Hunter, Milton R. ....	920
Isaacson, Thorpe B. ....	914
Ivins, Antoine R. ....	888
Kimball, Spencer W. ....	899
Kirkham, Oscar A. ....	902
Lee, Harold B. ....	886
Longden, John ....	897
Merrill, Joseph F. ....	916
Moyle, Henry D. ....	881
McConkie, Bruce R. ....	924
McKay, David O. ....	874, 932
McKay, Thomas E. ....	883
Petersen, Mark E. ....	884
Richards, Stayner ....	895
Richards, Stephen L. ....	877
Romney, Marion G. ....	892
Smith, Eldred G. ....	898
Smith, Joseph Fielding ....	906
Sonne, Alma ....	903
Stapley, Delbert L. ....	908
Wirthlin, Joseph L. ....	889
Young, Clifford E. ....	926
Young, Levi Edgar ....	894
Young, S. Dilworth ....	912

## SUBJECTS

Appreciation .....	883
Art of Living .....	898
Authority .....	832
Book of Mormon .....	912, 928
British Mission .....	895
Brotherly Love .....	881, 902
Burbank, Luther ....	876
Charity .....	899
Chastity .....	875, 876, 878
Christianity .....	888
Church Organization ....	876
Dickens, Charles ....	875
Divorce .....	906
Europe .....	902

Faith .....	889, 914
Family Relationships .....	877, 880
Fasting .....	899, 908
Finding God .....	903, 928
Following Counsel .....	928
Forgiveness .....	891
Free Agency .....	932
Government .....	878, 932
Great Stone Face .....	875
Hawthorne, Nathaniel .....	875
Home Responsibilities .....	876, 932
Humility .....	908
Indians .....	912
Jesus Christ .....	892, 924
Joseph Smith .....	877, 924
Love .....	891
Marriage .....	906
Missionary Work .....	898, 895, 903, 920, 926, 928
Oliver Twist .....	875
People, a Peculiar .....	884, 908
Prayer .....	883
Priesthood .....	877, 889
Responsibility .....	876, 884
Scouting .....	902
Servicemen .....	914
Spirit Within .....	875, 897, 899
Strength .....	886
Teaching .....	884
Temple Square .....	914
Testimony .....	884, 892, 895, 897, 898
Thoreau .....	876, 898
Truth .....	877, 894
Welfare .....	892, 896, 899
Wisdom .....	894, 896
Youth .....	914
Zion .....	877

NOTE: Dr. John A. Widtsoe and Elder George Q. Morris were absent from this general conference. Elder Matthew Cowley presented the Church of the Air address which will appear in the January issue of THE IMPROVEMENT ERA.

Other speakers at the general sessions of conference were James L. Barker, Henry Aki, and German E. Ellsworth.

Bishop LeGrand Richards addressed the assembly at the General Priesthood Meeting, Saturday evening. This and addresses of Presidents David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr., given at that session, will be printed in the conference report.

*Beauty*

and  
**PROTECTION**  
with  
**ARALUM**

### ALUMINUM COMBINATION DOORS

Aralum aluminum doors are a permanent improvement! Screen or storm panels quickly slip into a strong aluminum frame that never needs repairs!

**IMPROVED!**

**Aralum**

ALUMINUM  
COMBINATION  
STORM AND  
SCREEN WINDOWS  
save fuel by insulating  
the entire window  
opening!

Guaranteed by  
Good Housekeeping  
FOR AN ADVERTISED PERIOD

FHA terms

For Complete Information  
CALL or WRITE

**Insulations Inc.**

1349 S. Main Salt Lake City, Utah  
Phone 84-4393

INSULATIONS, INC.  
1349 South Main  
Salt Lake City, Utah

Please send complete information on  
Aralum Combination Doors and Windows.

NAME.....

ADDRESS.....

# GEE TOM and JERRY



*"Come to Life"*  
IN THREE DIMENSIONS  
WITH  
**VIEW-MASTER**  
FULL COLOR PICTURES

Kids love 'em — yes and grownups too!

Use this order blank and order for Christmas Delivery!

This is a partial list. We'll send a complete reel list for the asking!

**REELS 35c each — 3 for \$1.00 (Postpaid)**

Please send me the following:

- |  |   |
|--|---|
| <input type="checkbox"/> Bugs Bunny                      | <input type="checkbox"/> Hopalong Cassidy   |
| <input type="checkbox"/> Tom and Jerry                   | <input type="checkbox"/> Gene Autry         |
| <input type="checkbox"/> Woody Woodpecker                | <input type="checkbox"/> Cisco Kid          |
| <input type="checkbox"/> Aladdin's Lamp (2 Reels)        | <input type="checkbox"/> Roy Rogers         |
| <input type="checkbox"/> Magic Carpet                    | <input type="checkbox"/> Cowboy Rodeo       |
| <input type="checkbox"/> Mather Goose                    | <input type="checkbox"/> Cattle Roundup     |
| <input type="checkbox"/> Rhymes                          | <input type="checkbox"/> Performing Animals |
| <input type="checkbox"/> Rudolph, the Red-Nosed Reindeer |   |
| <input type="checkbox"/> Christmas Story (3 Reels)       |   |
| <input type="checkbox"/> Little Black Sambo              |   |
| <input type="checkbox"/> The Ugly Duckling               |   |

☐ **Stereoscope \$2.00**

In Utah add 2% for state sales tax



Name.....

Address.....

City.....

State.....

Write for free catalog



**Wah PHOTO MATERIALS CO.**  
27 West So Temple • Ph. 3-1404  
SALT LAKE CITY, UTAH.

## THE FIRST SECTION

By DR. G. HOMER DURHAM

Head of Political Science Department,  
University of Utah

AS ANOTHER Christmas rolls around, and we celebrate the advent of the Prince of Peace, most of us might well turn off the television set for a few minutes and read some of the most recent word received on the state of the world in these times. The reference is to "the Lord's preface to the doctrines, covenants, and commandments given in this dispensation"—section one of the Doctrine and Covenants. In order that the mission of the Prince of Peace may be accomplished, those of us who affirm agency on his behalf can afford to orient or re-orient ourselves in the light of this declaration, dated November 1, 1831. The following points may be noted:

1. The directions are for (1) the people of the Church and (2) people "from afar" and upon "the islands of the sea." Indeed "the voice of the

visually"), has been brought out "of obscurity" as the means of repentance and the salvation of mankind.

6. That the rule of law, divine justice, prevails. Those that sin are bound by the consequences of their acts. Nevertheless, repentance and forgiveness are available. But unless men hearken to truth, the awful consequence "nigh at hand" is that "peace shall be taken from the earth, and the devil shall have power over his own dominion."

7. Also (and this is encouraging!) "the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment



Lord is unto all men, and there is none to escape"—all shall see, hear, and their hearts be penetrated (the wicked with much sorrow) by the warning voice of the chosen disciples of the last days.

2. The chosen disciples are to "go forth and none shall stay them, for I the Lord have commanded them"; and they are to go with power to seal both "on earth and in heaven."

3. All men are warned to prepare "for that which is to come," especially the wicked.

4. "Wherefore, I the Lord, knowing the calamity which should come upon the . . . earth, called . . . my servant Joseph Smith . . . and spake unto him from heaven" and commanded him to "proclaim these things unto the world." Why? (1) That men might cease to perpetuate their own errors, turning instead toward ultimate truth and come to "speak in the name of God the Lord"; (2) that faith might increase in the world; (3) that the everlasting covenant, the gospel of Jesus Christ, might be established and its fulness proclaimed "unto the ends of the world."

5. That an institution, the church, "the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased" (speaking "collectively and not indi-

upon . . . the world." Thus divine justice augurs hope for the mission of the Church and those who accept its challenge, accept God, increase their faith, and seek to establish the gospel fulness. And, if we love our fellow men, we should seek inspiration anew at Christmastide for this global task.

\* \* \* \* \*

Some might say this "voice of warning" is pretty ominous; and they would prefer more "sweetness and light." However, one who surveys the history of the race, who observes the role of conquest, force, fraud, and fear, can only be thankful for its realism. The struggle between good and evil looms ever larger and more foreboding, whether at home or abroad, in these times.

If we lack the humility to accept the truth of Section One, the next best thing may be to accept its realism; not forgetting its cardinal point, and the cardinal point of the Christian faith, that we can and we must overcome evil with good.

\* \* \* \* \*

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever."

THE IMPROVEMENT ERA



**A Wonderful Offer that May Never be Repeated!**



## Why The Family Reading Club Offers

**OF THESE FINE VOLUMES**  
(Value up to \$14.45) **\$1.89**  
for only **WITH MEMBERSHIP**

YES, you are invited to accept any three of the wonderful books shown on this page for only \$1.89, with membership in the Family Reading Club. Founded to select and distribute books which are *useful, interesting and entertaining* without being

objectionable in any way, the Family Reading Club is just what you have been looking for! And, below, how the Club brings you the very finest new books at *bargain prices*. Then mail the coupon to join the Club and get the *three books* you want, *without delay*!



### Thorndike-Barnhart DESK DICTIONARY

A really *comprehensive* home dictionary, incorporating all the advances achieved during the last 100 years! Contains 80,000 entries, over 700 illustrations, almost 900 pages. Newly written, modern, accurate. A *must* for your permanent home library!

### THE GREATEST BOOK EVER WRITTEN

The Old Testament story — of Adam, Eve, Moses — of all the Biblical immortals; simply and beautifully retold in narrative form by the famous author of "The Greatest Story Ever Told." Publisher's edition, \$3.95.

### THE HIGH CALLING

Don't miss this moving novel in which London Wingo, hero of "The Gauntlet," returns to the scene of his first pastoral after an absence of twenty years to face the greatest crisis of his ministerial career. Publisher's edition, \$3.00.

### FLORENCE NIGHTINGALE

We think of Miss Nightingale as a simple nurse — yet she was actually a tyrant who drove men with an iron hand, forced world revolution in nursing. Her's is a unique story more exciting than a novel! Pub. edition, \$4.50.

### Illustrated Edition THE GREATEST STORY EVER TOLD

Now this joyous retelling of the life of Jesus has been reset, bound in beautiful red cloth and illustrated with superb full-color paintings, 7" x 10" in size. Ideal as a gift. Publisher's edition, \$5.00.

### FARM WANTED

By Helen Train Hillis The true and hilarious story of a newly-married couple who impulsively bought a run-down farm — a purchase that led to security, happiness and a feeling of accomplishment that was attainable in no other way. Publisher's edition, \$3.00.

### SEWING MADE EASY

Shows you how to cut, sew, finish and remodel clothes like a professional! Easy to follow, complete, full of ideas and short-cuts for making slip covers, drapes, etc. Contains over 400 pages and 1000 pictures. Publisher's edition, \$3.95.

### APRIL SNOW

The powerful story of a mother's courageous and lonely struggle to raise her children to be kind, intelligent and loving without the help of her cruel and selfish husband whose only thoughts were for himself. Publisher's edition, \$3.00.

### STORIES OF THE GREAT OPERAS

By Milton Cross Contains every aria, all the action, the complete stories of 72 of the world's best-loved operas, 627 fascinating, fact-filled pages offer many years of richly-rewarding study. Sturdily bound. Publisher's edition, \$3.75.

### CREATIVE HOME DECORATING

By The Rockwolds Work wonders in your home with this huge manual! Contains 500 illustrations; 41 full-color "demonstration rooms"; complete step-by-step methods. A volume for all real home lovers. Publisher's edition, \$4.95.

## WHY WE MAKE THIS SENSATIONAL OFFER!

The Family Reading Club makes this unusual offer to demonstrate how membership in the Club brings you the best and most enjoyable new books at much less than the publishers' retail editions! Each month publishers are invited to submit books they believe will meet the Family Reading Club standards. Our Board of Editors then selects the book it can recommend most enthusiastically to members. These are books which every member of your family can read — books to be read with pleasure, and retained in your home library with pride.

**What Membership Means To You** There is no charge for membership in the Family Reading Club beyond the cost of the books themselves. You pay only \$1.89 each (plus postage and handling) for the books you purchase after reading the book review magazine which will come to your home each month. It is not necessary to purchase a book every month — you may accept as few as four each year to retain your membership. All selections are new, complete, well-printed and well-bound. And your books will be delivered to your door by the postman — ready to read!

**FAMILY READING CLUB • MINNEOLA, NEW YORK**

### Free "Bonus" Books

The Family Reading Club distributes a "Bonus" Book free for each four Club selections you take. These books will meet the high Club standards of excellence, interest, superior writing and wholesome subject matter — and you can build up a fine home library this way at no extra expense. The purchase of books from the Club for only \$1.89 each — instead of the publishers' regular retail prices of \$2.50 to \$4.00 — saves you 25% to 35% of your book dollars. And when the value of the Bonus Books is figured in, you actually save as much as 50%!

### Join Now — Send No Money

If you believe in a book club which will appeal to the finest instincts of every member of your family, let us introduce you to the Family Reading Club NOW while you can get your choice of ANY THREE of the wonderful books described here — two as your FREE Membership Gift, and one as your first Club selection — for only \$1.89! Send no money, just mail the coupon today. However, as this unusual offer may be withdrawn at any time, we urge you to mail the coupon NOW!

### MAIL COUPON NOW!

## CHECK THE 3 BOOKS YOU WANT WITH MEMBERSHIP

**FAMILY READING CLUB, Dept. 12-ER MINNEOLA, NEW YORK**

Please send me at once the *three books* I have checked at the right as my two Membership Gift Books and first Club selection, and bill me only \$1.89 (plus delivery) for all three. Also enroll me as a member of the Family Reading Club and send me, each month, a review of the Club's forthcoming selection. I have the privilege of notifying you in advance if I do not wish to accept any selection, or alternate book offered — at the special members' price of only \$1.89 each (plus postage and handling). There are no membership dues or fees, and I may accept as few as four selections or alternates during the coming twelve months. As a member, I will receive a free Bonus Book with each four Club selections or alternates I accept.

**SPECIAL NO-RISK GUARANTEE:** If not delighted, I will return all books in 7 days and this membership will be canceled.

Mr. \_\_\_\_\_ (Please print)  
Miss \_\_\_\_\_  
Street and No. \_\_\_\_\_  
City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Age, if \_\_\_\_\_ [Same price in Canada: 105 Bond St., Toronto, 2] Under 21. Offer good only in the U. S. A. and Canada.]

- ☐ Thorndike-Barnhart Desk Dictionary
- ☐ The Greatest Book Ever Written
- ☐ The High Calling
- ☐ Florence Nightingale
- ☐ The Greatest Story Ever Told—Illust.
- ☐ Farm Wanted
- ☐ Sewing Made Easy
- ☐ April Snow
- ☐ Complete Stories of the Great Operas
- ☐ Creative Home Decorating

## This Christmas: A Gift of Hearing!

There's no gift more appreciated by the hard-of-hearing than a truly fine hearing aid. No gift brings greater pleasures on Christmas and throughout the year. Such a gift is Zenith's "Royal" hearing aid. You can buy and give the "Royal" with complete confidence because it is absolutely guaranteed to compare favorably with any \$200 hearing aid on the market. If you don't agree after a 10-day trial that the "Royal" is as fine as any hearing aid costing up to \$200, return the instrument and your money will be refunded.



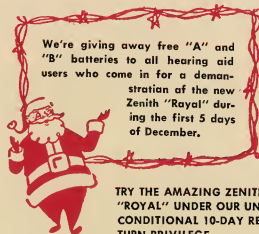
**\$75 COMPLETE**

Bone conduction devices available at moderate extra cost.

### ONLY **ZENITH** HEARING AIDS GIVE YOU ALL THESE FEATURES:

- Exclusive, new patented Permaphone — assures excellent performance under all conditions. Resists deterioration and saves up-keep costs.
- Reserve Battery Switch — insures continuous hearing in event of an "A" battery failure.
- 4-Way Finger Touch Tone Control — adjusts instantly to give emphasis to high, medium, low or full range of tones covered by the Zenith "Royal."
- Fingertip Volume Control — affords instant variation of volume needed to hear anything soft or loud.

### NOTHING DOWN ONLY \$5 A MONTH



We're giving away free "A" and "B" batteries to all hearing aid users who come in for a demonstration of the new Zenith "Royal" during the first 5 days of December.

TRY THE AMAZING ZENITH "ROYAL" UNDER OUR UNCONDITIONAL 10-DAY RETURN PRIVILEGE.

Clip Coupon and Mail, Today



AT HOME



AT WORK



AMONG FRIENDS



AT CHURCH



AT SCHOOL



AT THE THEATRE

### Learn the Truth About Hearing Aids!

Read this intelligent, comprehensive report on "Frauds and Facts" about hearing aids. This book may save you up to \$100, and it's absolutely FREE! Just mail the coupon below and "Frauds and Facts" will be mailed to you in a plain wrapper. Or drop in and ask for your FREE copy.

### THE ZENITH "ROYAL" HEARING AID ONLY \$75 COMPLETE

#### STANDARD OPTICAL COMPANY

- 273 South Main, Salt Lake City, Utah
- ☐ Please send me a free booklet "Frauds and Facts" about hearing aids.
- ☐ Please send me a Zenith Hearing Aid for 10-day trial.
- ☐ Please send me a Zenith Hearing Aid wrapped for Christmas giving.

Name.....

Address.....

City..... State.....

#### 5 EASY WAYS TO BUY

- ☐ Enclose check or money order.
- ☐ C.O.D. (cash on delivery)
- ☐ Charge\* (terms as advertised)
- ☐ Re-open your account
- ☐ Add to your open account.

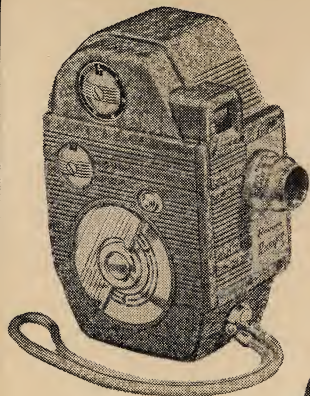
\*It's easy to open an account. For fastest service, send names and addresses of two credit references.)

# Standard Optical Company

OGDEN • PROVO • LOGAN • IDAHO FALLS • PRICE

273 South Main in Salt Lake City



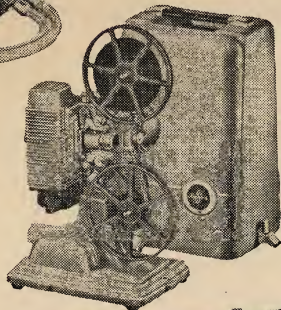


#### REVERE "Ranger"

A high-quality camera at an amazingly low price. It has five speeds, coated lens, easy threading and parallax-corrected view-finder. Its value is unsurpassed.

**Only \$74.50**

Price subject to change by manufacturer.



#### REVERE "85 Deluxe" Projector

Precision-built projector with precise film tract and built-in film compartment. Complete with case.

**Only \$114.50**

Price subject to change by manufacturer.



**Standard**  
*Optical Company*

OGDEN • PROVO • LOGAN • IDAHO FALLS

273 South Main in Salt Lake City

## This Christmas: A Lifetime Gift!

Don't let another Christmas slip by without taking exciting Christmas morning movies of the children, of the friends and relatives who drop in during the holidays. Movies are easy to take . . . fun to show when you have an easy-to-use precision camera and projector for showing your movies to the best advantage. You'll be started on a fascinating hobby and your family will love owning their own complete movie outfit! Both camera and projector are guaranteed forever.

### 4-PIECE REVERE MOVIE OUTFIT

- Revere's 8mm "Ranger" movie camera.
- New Revere 8mm Deluxe projector.
- Sturdy, attractive projector case
- 30x40 Radiant beaded tripod screen.

**COMPLETE OUTFIT... ONLY \$199.00**

## NOTHING DOWN ONLY \$3 A WEEK



Don't delay . . . Offer is limited!  
We have only a limited number  
of these outstanding outfits at  
this low price.  
Get yours today,  
or deposit \$5 to  
put in layaway.

Take this outfit on 10-  
day trial. Your money  
back if not completely  
satisfied.

Clip Coupon and Mail, Today!

**STANDARD OPTICAL COMPANY**  
273 South Main, Salt Lake City, Utah

- ☐ Please send me a complete Revere movie outfit @ \$199.00.
- ☐ Please send me a Revere "Ranger" movie camera @ \$74.50.
- ☐ Please send me a Revere "85" Deluxe projector @ \$114.50.

Name .....

Address .....

City .....

State .....

#### 6 EASY WAYS TO BUY

- ☐ Enclose check or money order. ☐ Add to my open account.
- ☐ C.O.D. (cash on delivery). ☐ Re-open my account. Enclose \$5 to put in layaway.
- ☐ Charge\* (terms as advertised).

\* (It's easy to open an account. For fastest service, please send the names and addresses of two credit references.)

# THE CHURCH MOVES ON

## *A Day To Day Chronology Of Church Events*

### September 1951

**9** ELDER Roscoe Garrett succeeds Lynn S. Searle as second counselor in the Juab (Utah) Stake presidency. President of the stake is Lester H. Belliston, and Elder E. Rulon Brough is the first counselor.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the East Lansing (Michigan) chapel, North Central States Mission.

**12** DAVID L. ROBERTS, director of Mormon Relationships Service for the National Council, Boy Scouts of America, announced as a member of the general board of the Young Men's Mutual Improvement Association.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the Minneapolis Branch in the North Central States Mission.

**13** ELDERS Frank B. Bowers and Gerald G. Smith sustained as first and second counselors to President Junius M. Jackson of the Bonneville (Salt Lake City) Stake. President Jackson had been sustained without counselors several weeks before.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the Sioux Falls (South Dakota) Branch chapel, North Central States Mission.

**14** THE First Presidency announced the appointment of Elder J. Melvin Toone as president of the Canadian Mission, succeeding President Floyed G. Eyre, who has presided since the fall of 1947. President Toone, former president of the Minidoka (Idaho) Stake, served a mission in the British Isles, 1914-1916. He has also served as bishop for a total of twenty years, in three wards: Croyden Ward, Morgan (Utah) Stake; Sunset Ward, North Davis (Utah) Stake; and Emerson Ward, Minidoka (Idaho) Stake.

A three-day convention began at Salt Lake City by the Church department of education. During the three days, principals of institutes and seminaries and their instructors attended various sessions.

**16** ELDER Matthew Cowley of the Council of the Twelve dedicated the chapel of the Bern Ward, Montpelier (Idaho) Stake.

Sunday Fourth Ward, Mt. Jordan (Utah) Stake, formed from portions of Sandy First and Third wards, with Elder John E. Rich as bishop. Elder A. LeMar Hendrickson sustained as bishop of Sandy First Ward, succeeding Bishop Rich.

**17** ELDER Marion G. Romney, Assistant to the Council of the Twelve and assistant managing director\* of the Church welfare plan, announced that the Mt. Timpanogos Region had been formed from portions of the Central Utah Region. President Henry D. Taylor, of Sharon Stake, former chairman of the Central Utah Region, continues as chairman of the Mt. Timpanogos Region, which is comprised of the following stakes: Lehi, Alpine, Timpanogos, Sharon, Orem, Provo, East Provo, Utah, and West Utah. President Elton L. Taylor of the Carbon Stake is the new chairman of the Central Utah Region, which consists of Kolob, Palmyra, Nebo, Santaquin-Tintic, North Carbon, Carbon, and Emery stakes.

**19** IT WAS announced that after Elder Gerald G. Smith had completed a convention assignment in California he would be released from duties on the general board of the Young Men's Mutual Improvement Association to assume his responsibilities as a member of the Bonneville Stake presidency.

**21** ELDER Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the Kalihi Ward, Oahu (Hawaii) Stake.

**22** PRESIDENT David O. McKay dug the first spadeful of dirt in the groundbreaking and dedication of the ground for the Los Angeles Temple. Other General Authorities in southern California for this occasion were Presidents Stephen L. Richards and J. Reuben Clark, Jr., of the First Presidency; President Joseph Fielding Smith of the Council of the Twelve; Patriarch Eldred G. Smith; Presidents Levi Edgar Young and Milton R. Hunter of the First Council of the Seventy; Presiding Bishop LeGrand Richards and his counselors, Joseph L. Wirthlin and Thorpe B. Isaacson.

Elder Matthew Cowley of the Council of the Twelve dedicated the chapel of the Lakeside Ward, Snowflake (Arizona) Stake.

**23** ELDER Edward L. Clissold sustained as president of the Oahu (Hawaiian) Stake, succeeding Elder Ralph E. Woolley, Elder Fred E. Lunt, formerly second counselor, sustained as first counselor, and Elder George K. Kekauoha, sustained as second counselor. Retiring with President Woolley was his first counselor, Elder Arthur K. Parker.

**24** AN ANNUAL two-day Brigham Young University leadership conference commenced at Tracy Wigwam, Mill Creek Canyon, east of Salt Lake City. Elder Harold B. Lee of the Council of the Twelve addressed the gathering.

**27** PRESIDING Bishop LeGrand Richards dedicated the chapel of the Young Ward, Logan (Utah) Stake.

**30** PRESIDENT David O. McKay was feted by his neighbors at his home town of Huntsville, Utah.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the Mission Ward, San Francisco (California) Stake.

Bishop Thorpe B. Isaacson of the Presiding Bishopric dedicated the chapel of the Marsing Ward, Nampa (Idaho) Stake.

The Salt Lake Tabernacle radio program began broadcasting at a new hour on the Columbia Broadcasting System—9:00 a.m.

### October 1951

**3** THE annual two-day Relief Society conference began with the first day's sessions devoted primarily to departmental sessions for stake and mission presidencies and board members.

**4** THE Relief Society closed its annual conference with a general business meeting and a general session.

**5** THE 122nd semi-annual general conference began today.

Bishops and their counselors, stake Aaronic Priesthood committees, coordinators, Aaronic Priesthood quorum advisers and secretaries, stake committees for adult members of the Aaronic Priesthood, coordinators, group advisers, and secretaries for adult members of the Aaronic Priesthood, stake committees on ward teaching, and ward district supervisors for

(Continued on page 948)

THE IMPROVEMENT ERA





THE SISTINE MADONNA BY RAPHAEL

## This One Brief Hour

*H*Leap the board with all the joys of home  
 And let the log burn high with yuletide cheer.  
 Detect again in song and ancient tome  
 The voices that should hallow all the year,  
 For Horsemen of Apocalypse still ride  
 And slant their ghostly shadows on the land.  
 This one brief night the fearful heart may hide  
 From that abyss the questing mind has  
 planned.

The love that flooded down the age's length  
 Is unassailed by lance or scimitar.  
 That night a citadel arose in strength  
 Where stood a lowly stable and a star.  
 All breath of man and earth, all hope, all power  
 Are chaliced in that babe and in that hour.

*By Alice Morrey Bailey*

# Poetry

## CHRISTMAS STAR

By Helen Baker Adams

THEY sit together in the dim star-glow  
That sifts down gently through the  
Christmas tree  
And speak of Johnny and the way that he  
Had stamped in, armed with spruce and  
mistletoe  
When last year's Christmas carols filled the  
air;  
And how he called, "Look there, above the  
hill  
The star is bright with hope of peace,  
goodwill.  
It gives me courage just to see it there."

Child that he was and is, he still should  
be  
Hanging red stockings, with a shining face.  
But out again tonight, in some far place.  
He sings a sterner song to keep men free.  
And as they sit and think, they feel his  
star  
Must keep a Christmas vigil from afar!

## THE GIFT WE GIVE

By Enola Chamberlin

THE streams that bring us gold and  
love  
Must needs be fed with love and gold.  
No water runs where springs are dry,  
Where skies are always glacier-cold.

If we withhold our warmth, our gifts,  
The stream, encircling through the days,  
Returns us but our grudging alms.  
The poisons of our own self-praise.

And though at first we give to get,  
The richer life we come to live,  
The beauty of unselfish love  
Will start us giving just to give.

## NOEL

By Elizabeth Wall

STREET lamps wear Christmas-wreath  
halos tonight,  
Fashioned of fog and the snow and the  
light,  
Each lamp a candle, each candle aflame,  
Marking a year since the Christ child  
came.  
The world is his birthday cake, frosted  
with snow,  
And the little lamp-candles, row upon  
row,  
Bloom in the darkness, making it bright  
With Christmas-wreath halos, gold in the  
night.

## EARLY CHRISTMAS SHOPPER

By Lucile Coleman

SMALL reindeer in black and in red gaily  
prance;  
Tiny sleighbells are doing a jingle-bell  
dance;  
The scent of a pine tree gradually drifts  
in—  
But it's all on the paper I'm wrapping  
gifts in!

## THE SONGS OF CHRISTMAS TIME

By Lois Snelling

THE old, loved songs of Christmas time  
Are sweet to the listening ear:  
"O Little Town of Bethlehem"  
And "Joy To The World"—how dear!  
With "Hark! The Herald Angels Sing,"  
We glimpse a heavenly light—  
"It Came Upon a Midnight Clear"  
And the strains of "Silent Night."  
The old refrains, "There's A Song In The  
Air,"  
The carols of a Savior's birth,  
"God Rest Ye Merry Gentlemen"  
And Peace—Peace on Earth!

## YOU'LL KNOW IT'S CHRISTMAS

By Lila Carpenter

WHEN all the world is radiant  
With cheery candlelight;  
When carolers are sending songs  
Into the friendly night;  
When trees are glittering with the frost  
Of winter's chilly hand,  
And earth has suddenly become  
A sparkling fairyland:  
You'll know it's Christmas.

When stars shine up above you  
With a new, resplendent glow;  
When precious jewels have been made  
From out the flakes of snow;  
When smiles are brighter than the sun  
On golden summer days,  
And chapel bells are chiming soft  
To send to God their praise:  
You'll know it's Christmas.

## SMALL SHEPHERD

By Anobel Armour

S Tarlight lay softly on the fold,  
And huddled sheep turned palely gold  
While one small, startled shepherd stood  
At the hill's edge, by the olive wood.  
He had seen angels, heard their song,  
And though Bethlehem's road had seemed  
too long  
To shepherd who had left him there,  
The small boy knew that everywhere,  
Through all his life and down the years  
Angels would sing for his dreaming ears,  
And that where he went, near or far,  
He would walk under a Christmas star!



## WHERE A STAR LEADS

By Leah Sherman

SHE lives alone: her log house set among  
The trees that nestle by the lazing  
stream;  
Her years are many, but she still seems  
young.  
Because of living ever with her dream.  
The patch of field she cleared so patiently  
Does yield her but a meager livelihood;  
Her music is the wind-harp of a tree:  
Her art, the beauty of a winter wood.  
The dream she cherishes would take her  
far  
Across broad seas and rivers to the  
lands  
She long has read about. Does the same  
star  
Shine brightly over Bethlehem? She stands  
So quietly at evening, sees the sun  
Slide down the rim of vision: Day is done.

## OLD CHRISTMAS

By Georgia Moore Eberling

IT SEEMS to me that there was *always*  
snow  
On Christmas Eve. We watched the  
flakes come down,  
And warm and safe we heard the cold  
wind blow.  
While Dad and Mother took the road to  
town.  
They had the market basket, for they yet  
Must buy the oranges and candy, too,  
And there were ever last small things to  
get  
Before they felt that they were *really*  
through.  
We hung our stockings on the waiting  
chair  
Beside the glowing stove—and then to  
bed.  
We woke at dawn to find awaiting there  
All Santa Claus could spare, our mother  
said.  
The world held mystic joy and wonder  
then  
That adult hearts can seldom find again.

## CHRISTMAS IS COMING

By Solveig Paulson Russell

OH, hide the gifts and stir the cakes,  
For Christmas time is coming;  
About the house the youngsters prance  
And mother's work is humming.

Our home is bright with streamer things  
And presents in the making,  
And all the air is tingling with  
The spicy things a-baking.

Oh, feed the flame and chop the wood,  
And bring in greens and trimming.  
With Christmas mirth and happiness  
The whole house is a-brimming.

There's sparkle in each merry eye,  
And lips are set for funning,  
And every heart's a-tune with joy  
For Christmas is a-coming!

THE IMPROVEMENT ERA



# The Editor's Page

By President  
David O. McKay

## This Christmastide

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke, 2:8-11.)

THE announcement of the first Christmas is the sweetest story ever told—the sweetest story because of the eternal principles enunciated—and the "glad tidings of great joy" were "to be unto all people." The light of the world was to shine in every heart.

Jesus was no respecter of persons; and as he said on the shores of Galilee, so he says to all people in this day: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." (Matthew 11:28-29.)

Glory to God and peace on earth were the paramount principles enunciated by the heavenly messengers at his birth, and later in his life he said, "Blessed are the peacemakers: for they shall be called the children of God." (*Ibid.*, 5:9.)

Toward the closing scenes of his life he comforted his disciples by saying, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

All through his life peace was on his lips and in his heart.

The responsibility of establishing peace in the world rests not alone upon a union of nations. The peace as taught by the Savior refers to the individual just as much as it does to communities and countries—and it includes peace in the home, peace among neighbors, peace between parents and children, husbands and wives, brothers and sisters, and peace with God.

That man is not at peace who is untrue to his better self, who transgresses the law of righteousness by yielding to the temptations of the flesh, who is untrue to trust, or who deals falsely with his fellow men. Peace does not come to the transgressor of law. It comes by obedience to law.

Freedom also comes by obedience to law, and we need to preserve not only peace but also our precious freedom, which is a God-given, inalienable right and is irrevocably a part of the gospel of Jesus Christ—the freedom and dignity and eternal destiny of the individual man.

The spirit of the world is antagonistic to the establishment of peace or freedom—and these can come only through compliance with the ethical and spiritual and eternal principles proclaimed and lived by Jesus of Nazareth, the crucified Christ, the risen Lord, the Prince of Peace.

This Christmas Eve as darkness envelops the earth, each of us will retire with absolute confidence that the night will pass and that on Christmas morning the earth will be filled again with the light of day. Of this we have not a shadow of doubt.

As absolute as the certainty we have in our hearts that tonight will be followed by dawn tomorrow morning is my assurance that Jesus Christ is the Savior of mankind,

(Concluded on page 938)



Dear F.

So you think my account of the Big Wind is a bit farfetched. I make no claim that the tower was blown over, but only point out that the ancients had a very old, widespread, and persistent tradition that its fall was accompanied by high winds. This I correlate with the description of the winds in the Book of Ether. To show you that such a thing is possible, however, I will give you one historical parallel. Qazwini in his *Cosmography* says that the great dome of Bagdad was a sign and symbol of the power and unity of the land. Scholars have often pointed out that the Tower of Babel served as a like symbol. Qazwini further informs us that this mighty structure was destroyed by a terrible wind—at least he says it fell during a wind-storm and leaves us to draw our conclusions.<sup>144</sup>

From the plain of Sinear the Jaredites moved northward into a valley named after Nimrod, the mighty hunter, and thence "... in to that quarter where there never had man been." (Ether 2:5.) This would take them into the land of great broad valleys where the Tigris, Euphrates, Kura, and Araks rivers have their headwaters. The frequent occurrence of the name of Nimrod in this area, which we have already noted, may not be without genuine significance, for no phenomenon of history has been more thoroughly demonstrated than the extreme tenacity of place names. In many instances place names still in use among illiterate peasants or nomads have been proved to go back to prehistoric times.

Whether the party moved east or west from the valley of Nimrod is not a major issue, though a number of things favor an eastern course. For one thing, there is the great length of the journey: "for this many years we have been in the wilderness" (*Ibid.* 3:3); but most revealing is the report that "the wind did never cease to blow towards the promised land, while they were upon the waters; and thus they were driven forth before the wind." (*Ibid.*, 6:8.) Now whether the Jaredites sailed from eastern or western shores, they would necessarily have to cross the ocean between the thirtieth and sixtieth parallels north, and where

the prevailing winds are westerly right around the world. Since the cause of these winds is tied up with the revolution of the earth and the relative coolness of the polar regions, it may be assumed that the same winds prevailed in Jared's time as in ours. Of course, one cannot be too dogmatic on such a point, for weather has changed through the ages, and freak storms do occur; yet the extreme *steadiness* of the wind strongly suggests prevailing westerlies and a North Pacific crossing, since it would have meant a head wind all the way had the voyagers attempted the Atlantic. But east or west, from the Atlantic to the Pacific, "from the Gobi Desert and the border of Korea to the Lower Danube and the Car-

ing of many waters under continual direction comes as a surprise, "the sea" in question being apparently but one—though the most formidable—of many waters to be crossed. Now it is a fact that in ancient times the plains of Asia were covered with "many waters," which have now disappeared but are recorded well down in historic times; they were of course far more abundant still in Jared's time. Even as late as Herodotus, the land of the Scythians (the region into which Jared's people first advanced) presented formidable water barriers to migration: "the face of the country may have differed considerably from what it is now. . . . The rivers were much deeper and many lakes were still left from the glacial age

## The WORLD Of

PART IV

By Hugh Nibley, Ph.D.

ASSOCIATE PROFESSOR, HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

pathian Mountains," a single way of life has prevailed since the dawn of history, conditioned by a remarkably uniform type of terrain.<sup>145</sup> The excavations of the Russians in recent years have confirmed the most extravagant speculations on the extent, antiquity, and uniformity of the steppe culture. The newly-discovered Kelteminar culture, for example, would seem to bind together all the major languages of Europe and Central Asia in a single vast prehistoric continuum.<sup>146</sup> This is the classic land of wandering tribes and nations, a type of society which, as we shall see, is perfectly represented by the Jaredites. Only the Book of Ether sees the now dry and dusty landscapes under peculiar conditions: "And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise. . . ." (*Ibid.*, 2:6-7.) The cross-

which later turned into swamps."<sup>147</sup> Indeed, Pumpelly's theory of the development of civilization from oasis cultures rests on the existence of vast inland seas, now vanished, in central Asia. He notes that the Chinese annals speak of "expansive bodies of water of which Lobnor and other shrunken lakes and brackish tarns are the withered survivals."<sup>148</sup> The steady and continual drying-up of the Asiatic "heartland" since the end of the last ice age is one of the basic facts of history and is even looked upon by some experts as the mainspring of world history. But it is a relatively recent discovery. Whoever wrote the Book of Ether showed remarkable foresight in mentioning waters rather than deserts along the migrants' way, for most of the deserts are of very recent origin, while nearly all the ancient waters have completely vanished.

Ether's account of "crossing the plains" is an Asiatic idyll. Nothing essential is missing. First of all the steppe is darkened by "flocks, both male and female, of every kind," and if we look more closely fol-





—Photograph by Bartlett

An open-air market place in the Near East where travelers to and from desert places carry on their barter.

## The JAREDITES

fish, even bees, and "seed of the earth of every kind" are not wanting. Moreover the brother of Jared was instructed to admit to his company anyone whom he felt like taking: "... also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families." (*Ibid.*, 1:41.) All these families with their herds and their baggage moved through the valleys and out over the plains with the intent and expectation of becoming "a great nation" and finding a promised land; in all of which they are typical Asiatic nomads of the old school, as a few examples will make clear.

Ammianus describes the Alans on the march as resembling "a moving city." All the people of Asia migrate in the same way, he explains, driving vast herds before them as they go, mounted on the backs of beasts, with their families and household effects following along on great ox-drawn wagons. In spite of their wealth of cattle, says Ammianus, the people hunt and plunder as they go.<sup>68</sup> The Huns, who defeated and supplanted the Alans, kept the same customs, as did their successors,<sup>69</sup> until in the thirteenth century William of Rubruck, traveling as a spy and observer for Louis IX of France, uses almost the very words of Am-

mianus: "On the next day we met with the carts of Scacatai laden with houses, and I thought that a mighty city came to meet me. I wondered also at the huge droves of oxen, and horses, and at the flocks of sheep."<sup>70</sup> In the present century Pumpully describes how "a thousand Kirghiz families descended from the passes roundabout, with their long camel trains caparisoned and rich-laden with nomadic wealth, and each caravan with its flocks of sheep and goats, herds of camels and cattle and horses. . . ."<sup>71</sup> Characteristic of all these people is that their herds consist of every type of animal—to us an almost inconceivable mix-up: "flocks of every kind," says Ether, who seems to know what he is talking about. If you want to move backward in the time scale, you will find at an age far more remote from Ammianus than our own, the annals of Assyrian kings swarming with the same huge herds of cattle, sheep, horses, camels, and human beings all mixed up together and moving across the plains either as prisoners of mighty conquerors or seeking escape in the search for a promised land.<sup>72</sup> Nearly all the wandering tribes of which we have descriptions were, in fact, seeking for new homelands—promised lands where they might settle and become "mighty nations." Moreover, these

people almost without exception, however terrible they may appear to us, were actually refugees who had been driven from their native farms and pastures by the pressure of still other tribes who in the end are all driven by a common necessity which the weather imposes from time to time on the users of marginal and sub-marginal lands.<sup>73</sup>

If the Jaredites mixed their cattle, they also seem to have mixed their professions, and you might well ask, what were they, hunters, herdsman, or farmers? You might ask the same of any normal Asiatic society and get the same answer: They were all three! McGovern repeatedly points out that the tribes of the steppes have at all times been hunters, herdsman, and farmers all at once.<sup>74</sup> All the tribes we have just mentioned were expert hunters, though none lacked animals in plenty. Typical is the case of the Manchu-Solons who when murray destroyed the herds of their people took to farming, yet "plough no more than hunger compels them, and in years when game is plentiful, they do not plough at all,"<sup>75</sup> that is, they are hunters, cattlemen, or cultivators as conditions require or permit. On top of this they seem to have been the original city-builders, as I have attempted to point out in some of my studies on the state.

It is a remarkable thing that mention of flocks of *any* kind is conspicuously absent from the story of Lehi, though that story is told in considerable detail. What an astonishing contrast! The one group hastening away from Jerusalem in secrecy to live a life of hunting and hiding in the desert and almost dying of starvation, and the other accepting volunteers, as it were, from all sides, moving out in a sort of massive front, driving innumerable beasts before them and carrying everything from libraries to hives of bees and tanks of fish! It would be hard to conceive of two more diametrically different types of migration, yet each fits perfectly with the customs and usages recorded throughout history for the part of the world to which the Book of Mormon assigns it.

But how could the Jaredites carry all that stuff with them? The same way other Asiatics have always done—in wagons. And such wag-

(Continued on page 946)



*The road turned and twisted, dipped and lifted, and nowhere was there a sign of life.*

# The Unexpected GIFT

*By Marian Crawford*

A YOUNG WRITER

THE DAY came into focus. From the station house which was also the office of the justice of the peace, real estate, insurance, and ice cream sodas, Julia watched the morning sun coming up lazily and half-heartedly, as if of a mind to turn back. She noticed that the cottonwoods and the poplars were bare and old and dark with winter. The little town lay shrouded in snow, a sleepy little burg with only one eye open. Yet across the main street a sign blazed in brilliant colors, "Merry Christmas," and the store windows were festive with wreaths and lighted candles. In the distance high mountains loomed in splendor, snow covering their summits like icing running down chocolate cake.

Julie slowly drew it all in—this western country that was to be her new home. She had had a vague idea that Hollis Junction would be a sort of cowboy town with horses

hitched to a rail outside a saloon—but the railroad crossing, the main street with its tired buildings, the residential district with its tree-covered walks were very like any eastern country town.

From this outpost of civilization she was heading for the edge of nowhere, journeying into the west's last frontier of loneliness. She might as well look her best for the coyotes and mountain lions, she thought bitterly, as she powdered her nose. She frowned at herself in the little mirror, at the serious little face with the pointed chin, at the snappy dark eyes under brows shaped like swallows' wings. She combed her dark straight mass of hair, paying special attention to the bangs. Her hair was a nuisance, she wondered if she were making a mistake in this era of short hair to wear hers long.

The voice of the stationmaster shattered her thoughts and stopped

her primping. "That's him, Ma'am—that's Brett Olsen." He chuckled appreciatively. "That young cowpoke's still in the public domain—pretty hard to lasso, I guess—not easily corralled."

Julie followed his gaze to where a man was alighting from an old-fashioned sleigh. She watched him closely as he approached, smiled at her, and offered his hand in greeting. This was the young rancher who would drive her to the remote farm where she would board until the teaching year was over. He wasn't especially tall or especially handsome, but there was something in the expression in his eyes, in the fine curve of his chin—it was strength—the strength of rock. And his face was acquainted with grief. He seemed like a nice clean-cut sort, the kind you could trust your baby with, and the key to the house, and very likely the future of civilization.

THE IMPROVEMENT ERA



However, Julia smiled back economically. She didn't want friendship. As for love—for all the stationmaster's good-natured kidding about old maid schoolteachers, she was all the same as vaccinated against it. All she wanted from this rugged country was peace and forgetfulness.

"Good-bye, Miss Winsor. Good luck with the young varmints, and Merry Christmas," the stationmaster called.

Julie's thoughts broke like brittle twigs. A shiver went down her spine, as if one of the icicles on the station eves had been touched against the back of her neck. There were those words again—the words that invariably scraped across her memory like an emery board. "Merry Christmas—Merry Christmas." People tossed them around with such reckless abandon, never thinking they might be rubbing sand into a wound. She wasn't having any traffic with Christmas, as if it could ever be "merry" for her again.

Dazed as a sleepwalker, Julie took her place on the high spring seat of the sleigh.

She was ready to start off for a new life, feeling all too unprepared. One teacher had failed already in Coyote Mesa, and how was she, a greenhorn easterner, to do any better? However, she wouldn't do as Miss Chapman had done, leave because of loneliness. She slammed the door of her mind on the idea. She smiled sardonically to herself as they passed a few leaning shacks that looked out with gaping window eyes. They looked as if they remembered nothing more than loneliness. But she knew better—loneliness was never a place. It dwelt in a cobwebby room of the heart, traveling every inch of life with you.

The past year had been a hard one to bear. Six months of it had died, like a tree lost by lightning. How much punishment can one person take, Julia wondered. How do you define the straw that breaks the camel's back?

There had been nothing palatable in the taste of life since her brother Bob had been killed on Christmas day while delivering a gift—struck down by a car. He'd taken with him all the laughter and the happy times, leaving her heart

as empty as a gourd, for he was all the family she had. And now all of him that sang and prayed and soared was stilled.

No, she wasn't sorry she'd migrated west for a new beginning. What a strange thing courage was! It was just having the strength to do what you had to do.

And so an hour slipped away into limbo, and again her thoughts were interrupted by unwanted talk. The cowboy was trying to be polite.

"Pardon me," she said, "I didn't hear. What did you say?" He'd asked if she had just graduated from college.

You bet I've just graduated, she thought to herself. I've got diploma scars all over me. Only it wasn't college where I acquired them. She felt the wind of her resentment blow. But she bit her lip and smiled politely. "No," she said, "I taught school last year in a little town in Connecticut, not far from New York. I commuted every day. Course it wasn't this kind of a trip," she added, noticing the storm that moved across the valley. It looked as if it would engulf them soon.

She thought of how, as a teacher, she had given knowledge of life. She had instructed in faith. She had taught love. But how to acquire courage could not be taught. The strange alchemy by which one person turned the stern lessons of life



into strength, while another was defeated by them, was not a blackboard lesson.

"But I think I'll like it here much better." And as she said it, she felt it was true.

The hours of the morning limped along. The road turned and twisted, dipped and lifted, and nowhere was there a sign of life.

Brett turned and smiled at her. His eyes met hers, and it seemed to her that he saw and recognized

all her loneliness. "Looks like you're getting kind of blue with cold," he said, "not that it's not becomin', of course. It's only five miles from here to the Widow Mortensen's where you're going to board. Then you'll get warmed up. Matilda will be so tickled to have you with her. She gets a hankerin' for company. It's mighty lonesome livin' fifteen miles from any other critter—human, that is—there's a mighty lot of coyotes in this territory."

"You'll like Matilda," he went on, "she's got a lot of courage. I've seen her kill a rattlesnake without a flicker of fear."

"She won't leave the ranch she and her husband loved. Got a daughter who's a nurse out in Korea. She hasn't heard from her since the fuss began, not a hint about what's happened."

Julia did not hear him, actually, but when he had finished, she played back the words from her subconscious. She felt a sudden sting of shame. Here she'd been acting as if she were the only one in the world with troubles.

The snow thickened, dark and whirling. Julia welcomed the storm. It provided a sort of theme song for her own keyed-up emotions. In the distance a dark hulk loomed against the horizon.

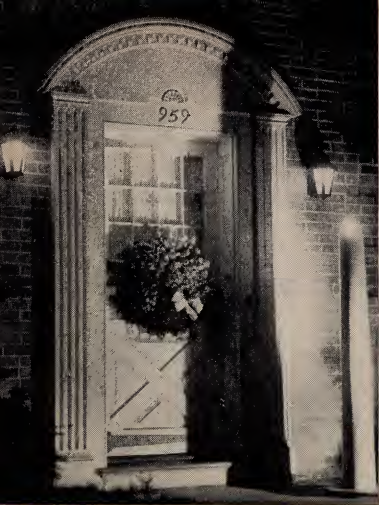
"That's Matilda Mortensen's house," Brett explained. As they approached it, Julie thought, why, it's so small. But at least it was a place to stop. Soon they would be warm and comfortable. As they drew nearer, she noticed a brave little curl of smoke coming from the chimney—a fire—she could feel its warmth already!

The horses stopped at a jerk on the reins, and Brett got out first and then reached for Julie's waist and lifted her from the sleigh. Julie's high heels were snow soaked, and her hose clung to her legs.

Brett knocked loudly, and the door was opened to them and the intruding wind. There stood a thin, little woman whose face was taut with caverns. She was wearing blue jeans. Julia had expected Matilda to be an Amazon, at least, and she was taken back to discover her so diminutive. She had wrinkles all around her eyes and a rare twinkle in them.

"Land a goshun, look who's here!" Matilda boomed in a voice

(Continued on page 939)



—Photograph by Hobart of Monkmeyer

# We Almost Ran Away From CHRISTMAS

*By Annie Laurie Von Jungeln*

things we did could be called a solution—in the hope that it will help someone else.

The first step in our decision not to run away wasn't, I fear, a very noble one—my sister was afraid to leave the house in midwinter for fear the pipes might freeze! Perhaps that earthly bit of domesticity recalled us to thoughts of home. At any rate, we came to our senses sufficiently to remember that Christmas should be kept a home day, as it had always been in our family.

It wasn't until October, I believe, that we decided to face squarely and honestly what should be the most blessed of all days in the year. We sent CARE packages to the folk in Germany whom Mother had sent to the year before and continued her other special little Christmas charities. Even the woolen clothes which she herself had worn, my sister sent to a family in Austria. Mother loved sharing, and she was a practical soul; above everything, she would have wanted her clothing to be keeping someone warm! At Thanksgiving, when my sister and I were together, we went over the long list, made in her painstaking handwriting, of the persons to whom she sent Christmas cards—to members of her own and Father's family, and to countless friends, among them a number of elderly ladies ten or fifteen years her senior, whom she remembered with sprightly gaiety because she was kind by nature. We divided the list so that not one would be left out. We mailed our packages early to our brother and his family in the Philippines, just as Mother herself would have done, so that they would be certain to have "some Christmas from home."

Gradually, we found that our own selfish hearts were awakening to a sincere desire to commemorate Christmas in the only way it is ever commemorated—by sharing something of ourselves with others. Although we had decided to celebrate

as usual, a tree seemed almost too much to expect, since my sister was busy, and there wouldn't be children there to exult and exclaim over it, anyway. It was a pleasant surprise when I stepped into the living room the evening of December 23, the day on which my vacation began, to find a beautiful tree growing merrily on the familiar little stand covered with the cotton which we store in the basement to use from year to year. It was decorated with the same ornaments, even to the silver star on top, which Mother and Daddy had placed on the first tree I can remember!

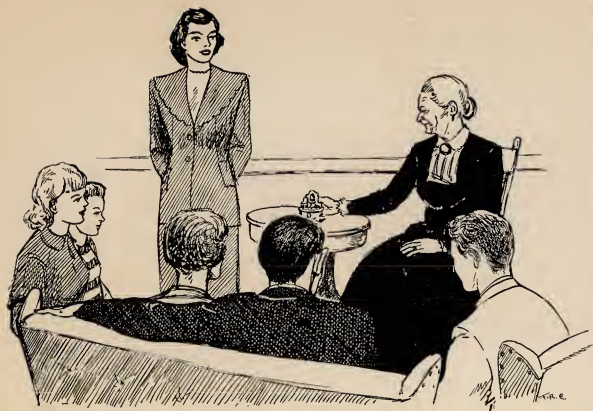
As I looked back, after Christmas, I realized that we had, unconsciously, gone through the same routine as always. We oh-ed and ah-ed over the beauty of the tree, sure that it was the prettiest one we had ever had, just as we used always to be sure that each Christmas turkey was the tenderest and juiciest and altogether most perfect we had ever tasted. The afternoon before Christmas we read together the old, old story from the Bible, just as Mother had read it to us for so many years. On Christmas Eve, with the dear, familiar faces of our loved ones smiling at us from cherished photographs, we sat down on the living room floor and, scissors in hand to snip the strings, we opened our packages, gaily exclaiming over each surprise, as always. First, of course, came the one from our brother and his family—the selfsame brother who only a few years before had lain badly wounded in a German prison camp, too ill to write. After we had thrilled to our hearts' content over the straw purses, souvenir fans, and handmade handkerchiefs from Manila, we opened our other gifts. We were not unaware of the vacant chair, but we were able to look at it with sweet remembrance devoid of all bitterness. And we were infinitely glad that we had not run away!

MY SISTER and I almost ran away from Christmas last year. But we're glad now that we didn't. Mother, who was dearer to us than anyone else on earth, had passed away on Mother's Day, and we felt that we couldn't face the old familiar scenes at Christmas time without the presence of the one about whom the home had revolved. Then, too, our only brother and his family were in the Philippines—stationed so far from home that we couldn't possibly hope to hear the eager tread of baby feet as they pattered into the living room on Christmas morning or see the shining joy on the faces of our little nieces as they opened gifts and played with their toys. Christmas was going to be a tragic, lonely day—we just knew it—and, I fear, we were prepared to make it so!

My sister works in one city, and I in another. Every time we got together for a week end we discussed the possibility of a trip to New Orleans or maybe even to Florida at Christmas time, not because we cared to go either place but simply because we wanted to "get away"—as if one can ever run away from grief!

No doubt this year, as always, there will be many folk who, as an aftermath of sorrow or from one cause or another, are trying to run away from Christmas. I'd like to share the solution my sister and I found to the problem—if the simple





# China Vanity

*By Keith M. Walker*

SITTING at her dressing table Cheryl Ann patiently brushed her hair. Methodically she counted the strokes that would end in fifty on the right side and fifty on the left, taking longer than usual because she had become absorbed in her plans for Christmas. Her gifts for the family were neatly wrapped and hidden, but those for her friends were yet unpurchased. With each stroke of the brush, she labored over the details of choosing, sometimes stopping halfway through a stroke as she brightened with a new idea or frowned in disapproval.

Cheryl Ann's friends were important to her. She felt that each gift should be selected with care. She paused as she studied the possibilities of a box of stationery for Vicki. Somehow it didn't reflect Cheryl Ann's feeling for her friend. She must find something that would remind Vicki, perhaps for years, of their friendship. And then she thought of a musical powder box and was delighted to think that each time Vicki opened the lid her first thought would be of Cheryl Ann.

She wanted an especially nice

gift for Jeannie, too. But it was difficult to choose, because Jeannie had so many nice clothes and accessories. Cheryl Ann admired Jeannie's ability to select clever additions for her wardrobe, and she admitted to herself that Jeannie's taste for such things was superior to her own. In spite of her admiration she had been irritated on several occasions when Jeannie was complimented on her jewelry by their mutual friends. Cheryl Ann had tried unsuccessfully to win similar compliments. The tempo of her brushing quickened. She must have a piece of jewelry for Christmas that would be of material worth. It would have sentimental value too, of course. Her brushing stopped. She knew exactly the gift she wanted—a necklace. She had seen it in a shop window just a week ago. It was rhinestone, with a charming pendant suspended by an interesting pattern of stones which graduated toward the center. Maybe Jeannie wouldn't get a necklace for Christmas. A little seed planted itself in her mind. Her conscience was wounded just a trifle,

but she disregarded the thought as she concentrated on other more important Christmas plans. The seed cultivated itself slowly.

By the time Cheryl Ann had finished her hair, she had determined to give Jeannie a rhinestone necklace as a Christmas present. Jeannie wouldn't know that Cheryl Ann had planned a necklace for herself. Her eyebrows arched with satisfaction as she contemplated the comparison of the two necklaces. It wasn't particularly important that Jeannie might not be concerned with the apparent difference. As a matter of fact, Jeannie seemed to attach little importance to her costume jewelry and accepted her compliments with indifferent grace.

Cheryl Ann would be soothed if, just once, she could rate the compliments. She gave little attention to perfecting the details of her plan. The possibility that Jeannie might never wear the necklace, or fail to wear it when Cheryl Ann wore hers, was overlooked in her eagerness to salve her ego.

To embroil her father in the

(Continued on page 934)

# On The CHILDREN'S Bookrack



## NICK WILSON

Pioneer Boy Among The Indians  
(Howard R. Driggs. American Book Company, Chicago, Illinois. Aladdin Books, 1951. 88 pages. \$1.75.)

FOR those who love the old West, it is well that the pen of Dr. Howard R. Driggs is still active in preserving the tales of old days and old deeds and of people who lived heroically and resourcefully against the hard physical facts of the frontier. The flyleaf of this brief book carries the assurance that "younger readers will enjoy hearing this story read to them. Ten-year-olds can read it for themselves." It is the story of Nick Wilson, a white boy who went to live among the Shoshone Indians when he was twelve years old. He became the adopted son of Chief Washakie and added much to the white man's understanding of Indians, and of the Indians' understanding of the white man. He later became a pony express rider and a western rancher.—*R. L. E.*

## BOOK OF MORMON STORIES

(Emma Marr Petersen. Illustrated. Bookcraft, Salt Lake City. 293 pages. \$3.00.)

BEAUTIFULLY illustrated and fascinatingly told, these stories for young Latter-day Saints offer a needed companion volume to *Bible Stories* by the same author. Among the many factors that make this book invaluable for young readers is the one that it is chronologically written. Preserving the high drama and at the same time the spirit of the Book of Mormon, the author has related the narrative, without any fictionalizing whatever, in the language of young folk.

No Latter-day Saint home will want to be without this book and its companion volume for young—and old—readers in the household.—*M. C. J.*

## CHILD'S BOOK OF SEWING

(Jane Chapman. Greenberg Publishers, New York. 1951. 88 pages. paper \$1.50. cloth \$2.50.)

TO ALL little girls who want to learn to sew this book will be a delight. The text is simple, and the illustrations are pleasingly done. It is a practical guide to sewing and will provide many hours of activity for an alert child.—*E. J. M.*

## LET'S START COOKING

(Garek Clark. William R. Scott, New York. 68 pages. no price given.)

A FIRST book for young cooks, simple recipes are presented step by step, each illustrated for better understanding.

—*D. L. G.*

## BULLDOZER

(Stephen W. Meader. Harcourt, Brace and Company, New York. 1951. 239 pages. \$2.50.)

HERE is an entertaining story of an eighteen-year-old high school graduate who has an inborn love for big machinery, and who, with a very small bank account and a lot of Yankee ingenuity, finds a way to get a bulldozer of his own, and enters into business.—*A. L. Z., Jr.*

## THE KID WHO BATTED 1,000

(Bob Allison and Frank Ernest Hill. Doubleday & Co., Garden City, New York. 1951. 238 pages. \$2.50.)

THIS unusual story aptly combines purebred chickens and professional baseball. Actually, the suspense in the story is in wondering whether the farm boy, who was hired to strike fouts consistently to help his team win the pennant, would become a hitter or a quitter.—*B. S.*

## PLAY WITH TREES

(Millicent E. Selsam. William Morrow and Co., New York. Illustrated. 1950. 64 pages. \$2.00.)

DO you know how a tree grows? Can you identify a tree by its shape, its leaves, its bark, its fruit? Pictures and text in this excellent book about trees will give the answers as well as show how to grow trees in a little tree nursery, or how to make a leaf, twig, or tree flower collection.—*D. L. G.*

## FINDERS KEEPERS

(Will and Nicolas. Harcourt, Brace & Company, New York. 1951. \$2.00.)

WINKLE and Nap are two puppies who have many gay and some not-so-gay experiences with Mr. Longshanks, the neighbor's big mean dog. The author and artist have again combined their talents to make a distinguished book that will delight children.—*E. J. M.*

## THE WORLD'S GREATEST CHRISTMAS STORIES

(Edited by Eric Posselt. Illustrated. Prentice-Hall, New York. 1950. 426 pages.)

THIS unusual collection of Christmas stories includes some from every country where Christianity has touched the culture and made men worship the Christ child. In addition to the stories, songs of Christmas are included, which will make the book doubly valuable.—*M. C. J.*

## CROCODILE CREW

(Richard Watkins. Harcourt, Brace and Company, New York. 1949. 248 pages. \$2.50.)

THRILLS in tropical Florida with an old sightseeing vessel, the *Crocodile Queen*, are the fare for this story of the adventures of young America.—*A. L. Z., Jr.*

## LOST KINGDOM

(Chester Bryant. Illustrated. Julian Messner, Inc., New York. 1951. 184 pages. \$2.75.)

A HINDU lad's love for the Indian jungle leads him through a series of exciting adventures and eventually establishes his

identity as a descendant of ancient kings and the ruler of a lost kingdom.—*B. S.*

## IT'S LOVE . . . LOVE . . . LOVE!

(Elaine Cannon. P. O. Box 1257, Salt Lake City. 1951. 6 pages. Fifteen cents.)

A HANDY, down-to-earth booklet written in the teen-ager's own language, but with the wisdom of one who has passed happily and safely through some of the hazards of the age, this booklet will be something to hand to boys and girls. Parents will find the many helpful hints and tips good to know also.—*M. C. J.*

## LET'S GO TO THE DESERT

(Harriet E. Huntington. Doubleday & Co., Inc., Garden City, New York. 1949. 90 pages. \$2.50.)

WITH words and photographs that entertain as well as instruct, the author tells of desert plants and animals in simple, well-expressed terms that even the very young can understand.—*D. L. G.*



—Photograph by Harold M. Lambert

## WINDRUFF OF LINKS TOR

(Joseph E. Chipperfield. Longmans Green & Co., New York. Illustrated. 1951. 304 pages. \$3.00.)

WINDRUFF, the story of a shepherd dog, combines the sensitive writing of a man who loves animals, with keen observation of the habits of many wild animals, including the fox. It will appeal to all who love animal stories.—*E. J. M.*

## FOOTBALL FOR SALE

(Jackson Scholz. William Morrow & Co., New York. Junior Books. 1951. 256 pages. \$2.50.)

A PEPPY story of how an ambitious high school football player is hired by the president of a college alumni to play football, how he dislikes the arrangement, and what he does to correct it.—*A. L. Z., Jr.*

THE IMPROVEMENT ERA



### VENTURE WEST

(Richard Watkins. Harcourt, Brace and Company, New York. 1951. 238 pages. \$2.75.)

FRIENDLY rivalry between teen-aged cousins as they race each other across the country from their home in Connecticut to Hannibal, Missouri, to Colorado Springs, and finally to the Arizona desert, as they search for clues to solve a century-old family mystery as to why Caleb Washburn disappeared from a California-bound company of goldseekers.

—A. L. Z., Jr.

### THE JIM THORPE STORY

(Gene Schoor with Henry Gilford. Julian Messner Inc., New York. 1951. 186 pages. \$2.75.)

THE story of this backwoods Indian boy who rose to fame as "the world's greatest athlete" is as fascinating as it is unusual. By the time he entered Carlisle Indian School at the age of fifteen, Jim had attained the muscular control that was to make him an athlete unequaled on the gridiron, a famous star of the baseball diamond and of field and track. His record attained at the World Olympics at Stockholm, Sweden, in 1912 will accord him a place among the great in athletics.—B. S.

### PLAY WITH VINES

(Millicent E. Selsam. William Morrow & Co., New York. 1951. 63 pages. \$2.00.)

SOME vines twine around supports; some climb by leaves, tendrils, or roots. Young or old will enjoy the simple experiments described and illustrated in this interesting book about how vines get where they do—and how they stay there.

—D. L. G.

### BENJAMIN FRANKLIN

(Written and illustrated by Ingri and Edgar Parin d'Aulaire. Doubleday & Co., New York. \$2.50.)

THIS capable twosome always make books that are a delight and a wonder to peruse and read. This time Benjamin Franklin and his quick mind and quicker tongue come in for facile pen-and-brush treatment.—M. C. J.

### JOE AND ANDY WANT A BOAT

(Siddie Joe Johnson. The Steck Company, Austin, Texas. Illustrated. 1951. \$2.00.)

WHEN Joe and Andy found a boat half buried in the sand, they decided to have it, for what boy does not wish to own a boat? But this boat had no bottom—only, as Joe and Andy said, it had a good oarlock. The experiences of Joe and Andy are charmingly told.—E. J. M.

### SOUTHWEST ROUNDUP

(Anne Merriman Peck. Dodd, Mead & Company, New York. 1950. 248 pages. \$2.75.)

OF COURSE this is a book to curl up and relax with, but it is more than that, too. It is as colorful as the southwest with which it concerns itself—western Texas, New Mexico, and Arizona, with bits of Colorado, Utah, southern California, and old Mexico thrown in.—A. L. Z., Jr.

### THE REAL BOOK ABOUT TRAINS

(Davis Cole. Illustrated. Garden City Books. Garden City, New York. 1951. 176 pages. \$1.25.)



—Photograph by Professor B. V. Allen

Boys from eight to fourteen who are interested in locomotives will find this book educational. Its factual nature makes it rather dry reading at times, but carefully interwoven stories of Casey Jones, Buffalo Bill, and others add interest. The book takes the reader back-stage to explain every phase of the railway industry.

—B. S.

### ADVENTURE WITH REPTILES

(C. J. Hylander. Illustrated. Julian Messner, New York. 1951. 174 pages. \$2.75.)

ROSS ALLEN was fortunate, for his interest in snakes developed into a life career. He is owner and operator of the Reptile Institute in Silver Springs, Florida, and his career will prove stimulating to teen age boys and girls.—M. C. J.

### UPS AND DOWNS

(Ethel S. Berkley. William R. Scott, Inc., New York. 22 pages. no price given.)

THE relationship between up and down, high and low, over and under, top and bottom, is told in a child's language in this book about space.—D. L. G.

### DARK SUNSHINE

(Dorothy Lyons. Illustrated. Harcourt, Brace & Co., New York. 1951. 244 pages. \$2.50.)

DOROTHY LYONS' earlier books have established her as a favorite writer of horse stories for older girls, and this tale of a wild mare is one of her best. She strikes at a deep and vital problem in the moving story of a girl whose courage overcame the handicap of a useless leg after an attack of polio. Young readers will be inspired by the young girl's fortitude.—E. J. M.

### PLANTONIO

(A Ballad of the Old West. Illustrated. Harcourt, Brace & Co., New York. 1951. \$1.50.)

A boy who dreams of riding the plains and battling the redskins will have his dreams realistically illustrated for him in this rhyme which is also set to music.

—H. C.

### WAGGLES AND THE DOG CATCHER

(Marion Belden Cook. Illustrated. William Morrow & Co., New York. 1951. 64 pages. \$2.00.)

A STRAY dog, Waggles, whose innocent antics got him into trouble with a very determined but very confused dog catcher, finally became the friend and faithful servant of a great lady, because he loved to carry things for her.—B. S.

### RUBY THROAT

(Robert M. McClung. William Morrow and Co. Inc., New York. 46 pages. \$2.00.)

WRITTEN and illustrated by a scientist, an assistant in the department of mammals and birds at the New York Zoological Park, this book gives an accurate as well as a fascinating account, along with illustrations in color, of a year in the life of the tiny hummingbird which weighs less than a penny.—D. L. G.

### INDIANS OF THE LONGHOUSE AND THE APACHE INDIANS

(Sonia Bleeker. Illustrated. William Morrow & Co. 1950. 1951. 160 and 157 pages, respectively. \$2.00.)

THIS publishing house is doing an excellent piece of work in projecting this series of books dealing with those Indians whose culture is bound up with North America. The history is written authentically and brought down to the present day. To assure the reader of the authenticity of the book each is checked by a recognized anthropologist. To Latter-day Saints this series should be of great value.

—M. C. J.

### BELLS FOR A CHINESE DONKEY

(Eleanor Frances Lattimore, author and illustrator. Wm. Morrow & Co., New York. 1951. 126 pages. \$2.00.)

KWEI-LI found a shining silver bracelet in the pirate's cave. How she found the owner and returned it makes a delightful story when told in Miss Lattimore's delicate phrasing.—E. J. M.

### KIPPIE THE COW

(Esther Gretor. Illustrated. Julian Messner, Inc., New York. 1951. 28 pages. \$2.00.)

THIS unusual cow, with a mind of her own, gave the city folk quite a time before her owner discovered that she would do exactly the opposite of what she was told to do; then he made his family happy by taking her back to the farm. It is an interesting, imaginative tale for youngsters from four to six years.

—B. S.

### YOU AMONG THE STARS

(Herman and Nine Schneider. William R. Scott, New York. Illustrated. 58 pages.)

THIS well-written and beautifully illustrated book gives a clear picture of the earth's place in the universe and explains to young readers why people on the other side of the earth are not up-side-down and why we don't feel the earth turning.

—D. L. G.

(Concluded on page 943)

THE CHILDREN look forward to Christmas vacation, but does Mother? Not likely! Even if she had the eight arms of an octopus, she'd find it impossible to keep up with all that must be done, and with the added distraction of the children underfoot, well—my grandmother used to say of such a situation, "If you can't endure it,

in a bowl or small bucket of sand.

Now get out last year's Christmas tree ornaments. It's early, I know, but you should go over them anyhow before time to trim the big tree. Perhaps your children are old enough to set up this mock Christmas tree all by themselves. If not, they can participate by help-

year, "It's a beautiful gift, but 'the gift without the giver is bare.'"

Children can take straight clothespins, paint faces on them, and dress them as lady dolls, or paint them as little wooden men.

They also can make sets of blocks that will stack or nest, from tin cans. When you open these cans, use an opener that leaves the edges smooth. Wash and dry them thoroughly. Let the children paste gay decals on their sides and fit them together. These make fine gifts for toddlers.

Cradles and drums may be made from round cereal boxes. These may be covered with cloth or painted.

Perhaps the teen-ager has a hobby that possesses gift-making possibilities; on the other hand, the need for gifts might encourage the development of a hobby. A trip to the nearest hobby supply store will yield several possibilities. If there is no such store, or department store handling these items, near you, then the advertisements in the various home magazines will serve the same purpose; but such supplies should be ordered in ample time.

There are kits for making jewelry from tiny, delicately colored sea shells. There are complete kits for the making of ceramics in the home. Leather carving, doll making, textile painting—these are but a few of the possibilities.

You will be surprised too how well youngsters can wrap packages. But do start them with an adequate supply of wrapping paper, tape, ribbon, tags, and seals.

It is not enough that we *endure* our children at Christmas vacation; we should learn to *enjoy* them not only at Christmas but also the year around, for these years of active motherhood seem all too short when we look back on them.

# Christmas Vacation

*By Pauline F. Stacy*

maybe you can cure it." And as to how—what was good enough for Grandmother is likewise approved by today's child psychologists: Both believe in giving the child something to do.

By the time school is out, the bulletin boards in the kitchen and the kiddies' rooms are pretty well decked with paper wreaths and Santa Clauses. And now the youngsters begin clamoring for a tree. But the heated air of your home may be too dry for you to entertain any illusions about the life expectancy of a Christmas tree, even one set in a bucket of wet sand.

Perhaps there is an evergreen tree or shrub in your own yard that can spare a few branches. If not, you may take a small bough from a bare tree, shape it symmetrically, and let the older children wrap it with strips of green crepe paper, or a roll of aluminum foil which you will find at any large grocery store. If the boughs or twigs are small enough, they may fit nicely in a foil-wrapped frog for a table decoration. If too large for this, they may be placed

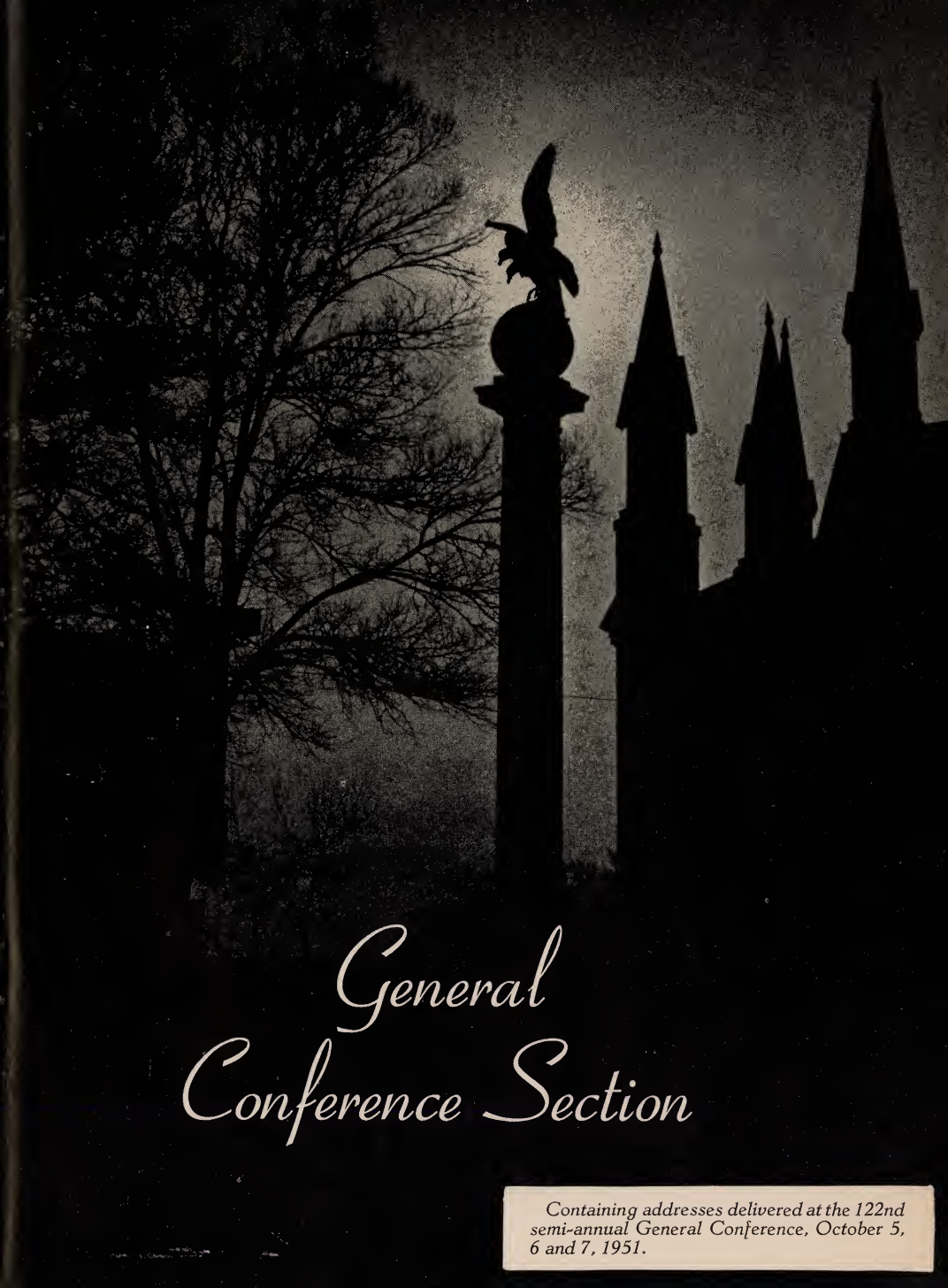
ing to decide the sizes and colors of ornaments which are to be hung on this temporary "tree."

But whether or not your children are old enough to decorate a tree, either temporary or permanent, to your satisfaction, surely they can make gifts for each other and for their young friends. Never let it be said about children as it is so often said about adults at this time of

*—Photograph by H. Armstrong Roberts*





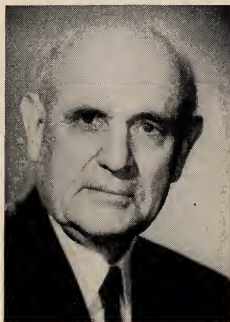
A high-contrast, black and white silhouette photograph. In the center, a tall, slender column stands with a decorative finial on top. To the right, the dark, pointed spires of a church are visible against a lighter, textured sky. On the left, the bare, intricate branches of a large tree spread out. The overall mood is solemn and historical.

# *General Conference Section*

*Containing addresses delivered at the 122nd  
semi-annual General Conference, October 5,  
6 and 7, 1951.*

# GENERAL AUTHORITIES

## THE FIRST

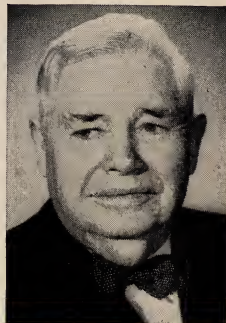


PRESIDENT  
STEPHEN L. RICHARDS



PRESIDENT  
DAVID G. MCKAY

## PRESIDENCY



PRESIDENT  
J. REUBEN CLARK, JR.

## THE COUNCIL OF THE TWELVE



JOSEPH FIELDING SMITH



JOHN A. WIDTSOE



JOSEPH F. MERRILL



ALBERT E. BOWEN



HAROLD B. LEE



SPENCER W. KIMBALL



EZRA TAFT BENSON



MARK E. PETERSEN



MATTHEW COWLEY



HENRY D. MOYLE



DELBERT L. STAPLEY



MARION G. ROMNEY

## PATRIARCH to

ELDRED



## the CHURCH

G. SMITH



# OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

—ASSISTANTS—  
to the Council of the Twelve

FIRST COUNCIL  
OF THE SEVENTY



THOMAS E. MCKAY    CLIFFORD E. YOUNG



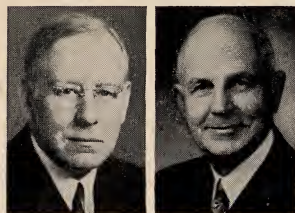
LEVI EDGAR YOUNG    ANTOINE R. IVINS    RICHARD L. EVANS



ALMA SONNE



OSCAR A. KIRKHAM    S. DILWORTH YOUNG    MILTON R. HUNTER    BRUCE R. MCCONKIE



GEORGE Q. MORRIS    STAYNER RICHARDS

PRESIDING BISHOPRIC

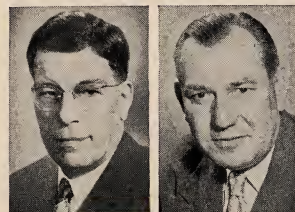
JOSEPH L. WIRTHLIN



THORPE B. ISAACSON



BISHOP  
LEGRAND RICHARDS



ELRAY L. CHRISTENSEN    JOHN LONGDEN  
DECEMBER 1951

MY BRETHREN AND SISTERS, in behalf of the General Authorities and in humility I bid you welcome, you who are here assembled in such large numbers, filling this historic Tabernacle to capacity, and also the tens of thousands who are listening in by radio and television. I pray for your help and assistance, and especially for the inspiration of the Lord, that we may sense his presence, and that everyone who is called upon to take any part in this conference may be guided by his inspiring influence.

It is with mingled feelings of joy and satisfaction, encouragement, anxiety, and apprehension, that I stand before you this morning.

I rejoice in the continued growth and progress of the Church. It is a great source of satisfaction to the General Authorities, and I am sure it will be to you, to know that from all parts of the world where the gospel is being preached, reports show substantial advancement in nearly every line of endeavor. The stakes and wards are growing in number, as also are the organized branches in the missions—in the Americas, Europe, and in the islands of the Pacific.

There are more houses of worship in the Church today than ever before in its history, and at the present time there are 420 buildings under construction. Temple ordinances performed since January 1, 1951 to August 31, 1951 exceed those for the corresponding period last year in all temples excepting one, and there is a slight decrease there, but the decrease is explainable. That is in Hawaii.

Notwithstanding this great building program and the other work being carried on in which ward members contribute fifty percent and missions and branches twenty and thirty percent of the cost of construction, tithes and offerings are steadily and consistently increasing.

Because of the call to military duty the number of missionaries in the field is not so large as one year ago. The missionaries are returning and reporting for military duty by the scores every month. Reports of uprightness in the lives of these returned missionaries indicate that by example they will still continue to be good missionaries while serving their country.

I think I shall take time to give you just an extract from one of these reports. A letter dated September 4, 1951 from a major says this:

"This is quite a group we have. With the exception of two fellows it is made up entirely of returned missionaries. This morning we all ate together in the enlisted men's mess hall, and not a single one of them had coffee, even though boiling pitchers full were set at each table. I noticed a very peculiar look on the mess sergeant's face as he scratched his head in bewilderment when thirty-two soldiers all took milk."

It is only a little incident, but it speaks volumes for the loyalty of our missionaries who are entering the serv-

ice in their determination to maintain the standards of the Church. God bless them!

All these and other favorable incidents and reports give cause for satisfaction and gratitude, but as I said, there are other things which give rise to feelings of apprehension. For example, the prevalence of pernicious ideas and subversive teachings which pervert the minds of the unstable and uninformed, and in some cases divert the youth from Church standards. In this regard there is reason for concern, too.

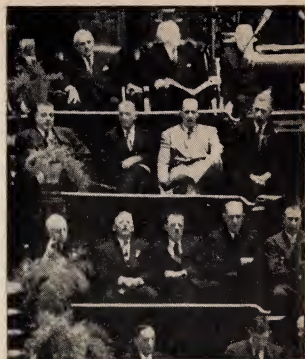
The quorums of the priesthood and the auxiliaries, and especially the parents, may not be doing all that they should to counteract these poisonous influences. Religious leaders, civic officers, and all lovers of law and order are today deeply concerned, and not without justification, about

the recklessness and lawlessness of youth. Even young folk themselves are deprecating the disobedience of parental authority manifested by some of their companions.

It is a dangerous sign, brethren, when home discipline breaks down, and the loving advice of a wise father and a loving mother is defied. We are told by an elderly American explorer that among the Iroquois Indians "the crime which is regarded as most horrible, and which is without example, is that a son should be rebellious toward his mother"—an ideal that might be well cherished today among men who esteem themselves high in the scale of civilization.

Our country's most precious possession is not our vast acres of range land supporting flocks and herds; not productive farms; not our forests; not our mines nor oil wells producing fabulous wealth—our country's greatest resource is our children, our young men and women whose characters will largely determine our nation's future. If it were possible for me this morning to speak directly to the young men and women of the Church, I would say that you should always remember that true joy of life is found, not in physical indulgence and excesses, but in clean living and high thinking; in rendering to others, not inconvenience, injury, or pain, but encouragement, cheer, and helpfulness.

This is simply saying to them that satisfaction in daily life is found in trying to keep the simple law, "Do unto others as you would have others do unto you." Right actions toward others always bring joy; wrongful deeds result in pain, and not infrequently, remorse.



# COUNTERACTING

*And*

Conformity to the Lord's word or law will invariably contribute to man's happiness and salvation. Those who do not what the Lord commands, we are told, will be subjected to justice and judgment. In other words, there is eternally operative in the moral world a law of compensation and retribution—compensation commensurate with conformity to law; retribution in actual degree to the extent of disobedience.

In this sense I use the word *law* as having a deeper significance than a rule or dictum prescribed by authority for human actions. It means, rather, "a uniform order of sequence" as operative and unvarying as the law of the inclined plane, or the law of falling bodies.

Confirmation of this may be found in the Lord's statement to Cain, the first disobedient son in history. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." (Gen. 4:7.)

It is also stated by the Prophet Joseph Smith, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated."

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D. & C. 130:20-21.)

It is said, parents, boys, and girls, that "the soul in the formative period of youth, while it is yet unspotted from the world, may be likened to a block of pure, uncut Parian marble, in which lie boundless possibilities of beauty or of deformity. From the





—Photograph courtesy Deseret News

vices and vulgarity, that transformed the angel's face into the countenance of a demon."

That great writer says this: "It is almost impossible to believe that such a devilish nature as Bill Sikes, depicted in the same book, could be found in human form," but Dickens says: "I fear there are in the world some insensible and callous natures that do become, at last, utterly and irredeemably bad. But whether this be true or not, of one thing I am certain—that there are such men as Sikes, who, being closely followed through the same space of time, and through the same current of circumstances, would not give by one look or action for a moment the faintest indication of a better nature. Whether every gentler human feeling is dead within such bosoms, or the proper chord to strike has rusted and is hard to find, I do

when they are aroused gives the measure of that man's character. In these reactions are revealed the man's power to govern or his forced servility to yield.

No man can disobey the word of God and not suffer for so doing. No sin, however secret, can escape retribution. True, you may lie and not be detected; you may violate virtue without its being known by any who could scandalize you, yet you cannot escape the judgment that follows such transgression. The lie is lodged in the recesses of your mind, and impairment of your character will be reflected sometime, somehow in your countenance or bearing. Your moral turpitude, though only you, your accomplice, and God may ever know it, will some day canker your soul.

"The more I know intimately the lives of other men, to say nothing of my own," said Huxley in a letter to Charles Kingsley, "the more obvious it is to me that the wicked does not flourish nor is the righteous punished.

# PERNICIOUS IDEAS SUBVERSIVE TEACHINGS

*By President David O. McKay*

crude marble one will chisel a form of exquisite grace and symmetry; another, a misshapen monstrosity, each visualizing in the formless stone the conception of his brain. Thus we are molded by our ideals."

Thoughts are the seeds of acts, and precede them. Mere compliance with the word of the Lord, without a corresponding inward desire, will avail but little. Indeed, such outward actions and pretending phrases may disclose hypocrisy, a sin that Jesus most vehemently condemned.

"O generation of vipers," he exclaimed, "how can ye, being evil, speak good things?" (Matt. 12:34.) The Savior's constant desire and effort were to implant in the mind right thoughts, pure motives, noble ideals, knowing full well that right words and actions would eventually follow. He taught what modern physiology and psychology confirm, that hate, jealousy, and other evil passions destroy a man's physical vigor and efficiency. "They pervert his mental perceptions, and render him incapable of resisting the temptation to commit acts of violence. They undermine his moral health. By insidious stages they transform the man who cherishes them into a criminal."

Charles Dickens makes impressive use of this fact in his immortal story, *Oliver Twist*, wherein Monks is introduced first as an innocent, beautiful child; but as "ending his life as a mass of solid bestiality, a mere chunk of fleshed iniquity. It was thinking upon

not know, but the fact is so, I am sure."

I am trying to emphasize that each one is the architect of his own fate, and he is unfortunate, indeed, who will try to build himself without the inspiration of God, without realizing that he grows from within, not from without.

I have mentioned these negative things, but I call attention of the youth to the story of *The Great Stone Face* by Nathaniel Hawthorne. Ernest one day said to his mother, as they sat looking at an immense rock in which nature had chiseled a man's face with noble features, and an expression, to quote Hawthorne, "at once grand and sweet, as if it were the glow of a vast, warm heart that embraced all mankind in its affections and had room for more."

"Mother," said Ernest, if I were to see a man with such a face, I should love him dearly."

She answered, "If a prophecy come true, we may see him some time or other with exactly a face like that."

That face, as you know, was finally depicted in the countenance of Ernest himself. Having lived a life in which he had constantly kept before himself the vision splendid, there was chiseled in his own countenance the benign features of the great image.

What a man continually thinks about determines his actions in times of opportunity and stress. A man's reaction to his appetites and impulses

"The ledger of the Almighty is strictly kept, and every one of us has the balance of his operations paid over to him at the end of every minute of his existence. The absolute justice of the system of things is as clear to me as any scientific fact. The gravitation of sin to sorrow is as certain as that of the earth to the sun, and more so, for experimental proof of the fact is within the reach of us all, nay, is before us all our lives, if we had but the eyes to see it."

Associate with that the saying in the Book of Mormon, "Sin is never happiness." (See Alma 41:10.) Man is endowed with appetites and passions for the preservation of his life and the perpetuation of his kind. These, when held under proper subjection, contribute to his happiness and comfort; but when used for mere gratification, lead to misery and moral degradation.

Associated with these natural instincts, young folk, is a sin that always seeks seclusion. It is the prostitution of love, the noblest attribute of the soul. God has instituted marriage and the family as the proper condition of expressing in our lives this divine virtue. But sometimes men and women with low ideals and weakened wills permit their passions, like unbridled steeds, to dash aside judgment and self-restraint, and to cause them to commit sin that may sear their conscience and leave in their hearts an everlasting regret.

In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I ap-

(Continued on following page)

## President David O. McKay *Continued*

peal to you to keep your souls unmarred and unsullied from this sin, the consequence of which will smite and haunt you intimately until your conscience is seared and your character sordid. A chaste, not a profligate life is the source of virile manhood, the crown of beautiful womanhood, the contributing source of harmony and happiness in family life, and the source of strength and perpetuity of the race.

Remember, too, the significance of the Savior's saying that if any shall commit adultery even in his or her heart, he shall not have the Spirit, but shall deny the faith and shall fear.

Resist evil, and the tempter will flee from you. If you keep your character above reproach, no matter what others may think, or what charges they make, you can hold your head erect, keep your heart light, and face the world undauntedly because you, yourself, and your God know that you have kept your soul untarnished.

The only thing which places man above the beasts of the field is his possession of spiritual gifts. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities.

I said we had a little apprehension that quorums and auxiliaries were not doing all possible to guide youth along these lines. In the Church we have two great divisions: first, organized stakes, composed of wards and other groups—quorums and auxiliaries; second, the missions, divided into branches in which are also, to a limited degree, quorums and auxiliaries. These groups should become greater factors in influencing youth. Consider for a moment what the quorums might do, if the presidency of each quorum, the leaders of each group, and the members would wield influence upon their fellows as the Lord intends they should.

The quorum is an essential part of the Lord's plan for rendering mutual aid. No other organization in the world is so effectively organized into working groups as the Church of Jesus Christ of Latter-day Saints; for example, there are today approximately 137,000 men holding the Melchizedek Priesthood, men inspired with the same ideals and similar hopes, bound by a solemn duty to help one another to secure economic as well as spiritual aid and comfort. There are also approximately 57,000 men under twenty-one years of age, associated together in the Aaronic Priesthood. There are 57,000 others holding the Aaronic Priesthood, or a total of 114,000 in the Aaronic Priesthood. What a mighty force for good these quorums would be if, the spiritual welfare of each member and his obligation to the Church were considered the special

duty of each presiding officer! That is a possibility of achievement.

All others not enrolled in quorums should be enlisted in the auxiliaries, and the whereabouts and attitude toward the Church of each one known by at least some teacher or officer.

But even more potent in influencing child life is the home. Upon the parents the Lord has directly placed the responsibility of teaching their children. I wish this paragraph could be written and put on the wall of every home in the Church:

"... inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and of the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents." (D. & C. 68:25.)

The character of a child is formed largely during the first twelve years of his life. It is estimated that in that period a child spends approximately 3200 hours in school; 416 hours in Sunday School and Church; but 52,500 hours in the home, not counting twelve hours a day for sleep.

In other words, he spends sixteen times as many waking hours in the home as in the school, and 126 times as many hours in the home as in the Church!

Thus, "In the homes of America are born the children of America, and from them go out into American life American men and women. They go out with the stamp of these homes upon them, and only as these homes are what they should be, will children be what they should be."

I shall not take time to quote all Luther Burbank said about the training of children as he trained plants, but he says the use of an influence over and over again is necessary, keeping everlastingly at it. This is what fixes traits in plants, the constant repetition of an influence until at last it is irrevocably fixed and will not change. "Parents, you cannot afford," he says, "to get discouraged. You are dealing with something far more precious than any plant, the precious soul of a child."

Parents who do not know where their children are at night are recreant to the sacred obligation of parenthood, and untrue to the high ideals of the Church regarding home life.

Do not say now in your minds that that is impossible. Just go back to your own homes and the care that you know your father and mother had regarding you.

I must not elaborate upon this further, but I wish to mention another condition that gives cause for concern and apprehension, and that is the insidious influences, as well as the blatant heralding of ideas that undermine century-tried principles of peace, of jus-

tice, and of advancement toward the day of universal brotherhood.

We are grieved when we see or hear honest men and women, some of whom even profess membership in the Church, looking with favor upon the pernicious teachings of these groups, especially Communism. These credulous, misguided persons claim to be advocates of peace, and accuse those who oppose them as advocates of war. They should remember that all of us should ever keep in mind that there are some eternal principles more precious than peace, dearer than life itself.

Our revolutionary fathers sensed this, and their innermost feelings were expressed in the words of Patrick Henry: "Is life so dear or peace so sweet as to be purchased at the price of chains and slavery?"

Free agency, for example, is a divine gift, more precious than peace, more to be desired even than life. Any nation, any organized group of individuals that would deprive man of this heritage should be denounced by all liberty-loving persons. Associated with this fundamental principle is the right of individual initiative, the right to worship how, where, or what one pleases, and the simple privilege to leave a country, if one choose, without having to skulk out as a culprit at the risk of being shot and killed.

At heart Communism is atheistic, and Fascism is equally antagonistic to freedom and to other Christian principles—even denying the divinity of Jesus Christ, and the existence of God.

Today there is a great need in the world for men of integrity, men of honor, men whose words are as good as their bond, leaders of nations who will consider international agreements sacred.

The philosopher Thoreau said, "It matters not half so much what kind of ballot you drop into the ballot box once a year, as what kind of man you drop out of bed into the streets every morning."

Man's greatest need is real conversion to the eternal truths of the gospel—to the truth that Jesus Christ came to give life and light to the human family. I feel that with all my soul, and so do you fellow-workers who sit before me.

Recently, a group of friends presented one of their number with a valuable, practical gift. In accepting it, the man said that wherever he might travel, the possession of that gift would be a constant reminder of his friends' affection and regard.

Brethren and sisters, all life is a gift of God. Appreciation of that fact should inspire us with a desire to live daily exemplary lives, that others, seeing our good deeds might be led to glorify our Father in heaven, of whose existence and inspiration I testify before you this morning, and of the divinity of whose Church I bear testimony, in the name of Jesus Christ, our Redeemer. Amen.



# AWAKE, YE DEFENDERS OF ZION

*"Up, awake, ye defenders of Zion!  
The foe's at the door of your homes;  
Let each heart be the heart of a lion,  
Unyielding and proud as he roams."*

THESE ARE the opening lines of a militant hymn by the late Charles W. Penrose, written on the occasion of a great threatening danger to the communities of the Latter-day Saints during their early establishment in the valleys of these mountains. The foe was an army, with a mission inimical to the liberties, the interests, and the aspirations of the people. This clarion call, which but echoed the proclamations of the leaders, electrified the people. "To a man" they responded to their various assignments. There is no record of any dissension. The defenders saved Zion.

I believe, my brethren and sisters, in the Restored Church of our Lord, that it is within the proprieties and the urgent needs of the hour to issue another such challenging call today. I would not welcome the charge of "alarmist," but I would endure it if I thought such a militant call would arouse our people to a state of alarm over the ominous conditions which threaten us.

"The foe at the door of our homes" is not an army of marching men with military equipment, as it was nearly a hundred years ago. And the homes to be defended are not the houses in which we dwell.

The foe today is far less tangible and discernible. He is widely diffused and insidious. His methods are multiple, and it is much more difficult to prepare for defense, for the foe of the present-day attacks both within and without the Church.

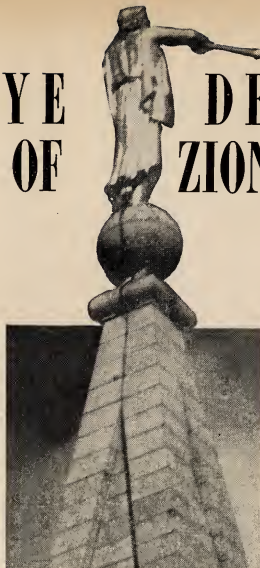
If in the time allotted to me in this great conference, I can add anything, however small, to the admonitions of my brethren, which may serve to alert our people to dangers confronting them, I shall be extremely grateful to my Father in heaven.

I repeat, the foe of today assumes many forms. I think, however, they may be generally classified under the caption, "Aping the Ways of the World." I know of few more salutary things for a Latter-day Saint than constantly to bear in mind the distinction between Zion and the world. Both terms are somewhat confusing because they are used with varying meanings and applications. Both have geographical application, and both have theological and moral import.

For my purpose here today, I shall look upon Zion as being a condition and not a place, and the world likewise.

... verily, thus saith the Lord, Let Zion rejoice, for this is Zion,—the pure in heart." (D. & C. 97:21.)

There is no fence around Zion or the world, but to one of discernment, they are separated more completely



—Salt Lake Tribune staff photo

By President  
Stephen L Richards

than if each were surrounded with high unscalable walls. Their underlying concepts, philosophies, and purposes are at complete variance one with the other. The philosophy of the world is self-sufficient, egotistical, materialistic, and skeptical. The philosophy of Zion is humility, not servility, but a willing recognition of the sovereignty of God and dependence on his providence.

The critics of Zion mistake humility for weakness. In their ignorance or shortsightedness they have failed to observe that generally speaking, the humble of the earth have been its greatest benefactors, in science, in statesmanship, and in great movements for the elevation of humanity, foremost among all being the Author of humility, our Lord and Savior. It is sometimes difficult to comprehend how humility can be a principle of strength and power, and why the great victories of life have gone to the humble.

I think the explanation is this: The self-sufficient are not in a position to call to their aid the one greatest and most effective force in the world—the Spirit of God. The humble depend upon this power; it does not fail them. The battles for righteousness and liberty which is a divine endowment can always be won if those who wage the war are worthy of victory. This is the explanation and the lesson which, more than any other, the world needs today.

I feel hesitant to say it, but I am constrained to make the assertion, even though it may seem highly presumptuous to many who hear it, that the Restored Church of our Lord, the Church of Jesus Christ of Latter-day Saints, is in better position, is more specifically charged with the responsibility, and has greater revealed knowledge than any other institution to teach to the world this one vital lesson it so sorely needs.

In making this statement I intend no disparagement of the righteous and pure in heart of the world. I have not time to try to define their relationship to the Zion of the kingdom. They will receive the Lord's compensation for their own goodness, and lasting gratitude for their contribution to the welfare of mankind.

We can effectively bring this lesson to the world only as we build up Zion and protect her from her foes. I propose to enumerate, with your indulgence, and I hope not offensively, some of the attacks which the subtle and insidious foe, coming from the world and its philosophy and practices, is making against Zion.

I shall begin with the home, the most fundamental institution in our society. The foe is attacking our divinely-given concept that marriage is an eternal compact between a priest and a priestess of the Most High, charged with the sacred mission of bringing children into the world, and then guiding them safely back into the presence of God, whence their spirits came. President Clark gave us a most illuminating and impressive discourse on that subject yesterday. The fulfillment of this mission involves sacrifice. The ever-growing practice of the world would eliminate that sacrifice.

It would emancipate women (I think that is what they call it). It wouldn't have them stay home as much as they have in the past. It would have them better educated in general culture and in civic responsibilities, which sounds very good and seems highly desirable, except for one serious flaw in the program.

This worldly practice in many instances takes a woman out of her home so much of the time, and absorbs her attention to such an extent, that she cannot and does not give to her family the loving, patient, intelligent care which they so much deserve and need. There are mothers whose club work has ostensibly been devoted to social improvement, whose very offspring have been the problems of the society they seek to serve.

There are other more frivolous distractions drawing mothers away from their homes. These are justified by the allegation that mothers need more relaxation and more freedom from the responsibilities of home. We grant that such allegations must be true with

(Continued on following page)

## President Stephen L Richards

*Continued*

women who have never discovered the art of happy, contented living in their homes and with their families. In Zion we say to mothers, it's true, you need some diversion. Even though you love your home life, a respite from your work and cares is desirable.

The Church presents many opportunities for your service in social, educational, charitable, missionary, and recreational fields. You will find more lasting happiness and satisfaction in a Relief Society meeting than in a bridge club; and generally speaking, your social diversions had better be had in company with your husband. The world is making butterflies out of women and a prison out of home.

Perhaps the most serious aspect of this attack of the foe being made on our homes is in the arbitrary curtailing of the size of families. The proponents of this worldly doctrine grow bolder and bolder every year. They claim support from mathematical prognostications as to the increasing demands of populations, and the limited supply of the earth's sustenance. They claim improvement of the race by its limitation. They have been making these claims for many years, and they have won many adherents to their cause, especially among the so-called intelligentsia of the world.

For the most part the world has been under the leadership of this birth-restricting intelligentsia for many years. And where are we? We have more physical comfort, more education perhaps. Do we have better government? Are we making more progress in developing the Christian virtues among men? Do we have more brotherhood, peace, and unselfishness?

I doubt if there exists in all the world any place or institution comparable to a big family for the inculcation of the principle of unselfishness and mutual consideration, the high qualities of character so indispensable in the solution of the world's problems. I know there are bad big families and bad small families; but take it by and large, I would assume that there is a thousand percent better chance of a great leader in a good cause coming from a family of ten than from a family of one.

Now, if I am not careful, I will be debating this issue. I don't want to do this, first, because I am sure I am not fortified with all the arguments, and I might get bested, depending on who the judges are; and second, because we of Zion do not have to debate this issue. We know of the doctrine that emanates from the revelations of the Lord.

We know that he has commanded the replenishment of the earth from the homes of his people, as President Clark said yesterday. The Lord pity those who subject themselves to his rebuke for denying entrance to the spirit children whom he would send into mortality, and the Lord pity those sophisticated couples who would per-

vert the sacred institution of marriage into an arrangement for social convenience and selfish personal gratification.

Now, fathers and mothers of the Church, some will conclude after hearing these comments that I am without sympathy for the sacrifice mothers make, and for the hardships put upon fathers in rearing a family in these oppressive economic times. Those who so conclude are partly right and partly wrong. I don't have too much sympathy for a father, a Latter-day Saint father, who decides that a baby cannot come into the home until a ten or fifteen thousand dollar house has been built and furnished, and the money is in the bank to pay expenses, and who will let his wife go to work to bring about this so-called economic security. I don't have too much sympathy for Latter-day Saint couples who do not have faith that if they do God's will, he will bless them.

I do have sympathy, however, for all parents in these days in the Herculean effort required to keep children in the paths of virtue and truth. I have sympathy for the endurance, the sleepless nights of excruciating anxiety of parents who don't know where their children are and what they are doing; and my heart bleeds for the innocent ones who are the victims of disgrace brought upon their families by the sins of the wayward.

I am persuaded, my brethren and sisters, that there is no remedial measure which offers more promise in the alleviation of domestic distress as affecting husband and wife, and parents and children than the firm establishment of the sacred and religious character of family life, marriage in the Church and in the temple; and, as a necessary adjunct thereto, the reestablishment of the God-given principle of sacrifice in discharging parental and filial obligations.

We want to relieve mother of drudgery. If I could, I would put a dishwasher in every home, but good mothers and good fathers, with the vision of home vouchsafed to them in the restored gospel, don't want to be relieved of the obligation to expend their strength and energies, and to give their lives for God's children entrusted to their care.

There is another threat to Zion perhaps transcending all others in serious import. It is the attack of the foe on our traditional concept and standard of personal moral purity. This attack is so evil and so repugnant to our sense of decency and virtue that I will not discuss it in this reverential presence.

I must content myself with the prayer that God, who sees our need, will come to our rescue, and that he will arouse the mighty power of Zion against this devastating enemy, that every man, woman, and child among us may be fortified with the armor of righteousness and virtue, that the offenders may be rebuked, and repent

in sackcloth and ashes; and that the watchmen on the towers, the officers and the priesthood of the Church, may be alerted to the enemy, discharge their solemn duties, and protect us.

I have taken so much time in the endeavor to point out what we have to fear in the encroachment of worldly concepts and practices on home life and virtue that there is little time remaining for me to mention other aspects of great dangers confronting us. I trust, however, that the serious nature of these items will warrant a brief consideration of them.

The foe is attacking our unity. We in Zion have enjoyed a most uncommon reputation for unity of purpose and achievement. This has come about because it has ever been our disposition to follow and yield obedience to our leaders. Our critics, who have not understood our concepts, who have observed our unanimous voting in sustaining officers, and other evidences of our concerted action, have called it blind obedience, induced by some sort of fear or other compulsion.

I haven't time to analyze and point out the false premise of this criticism, but I flatly deny its validity. The obedience we render is voluntary and not blind, but intelligent; and the unity we manifest arises out of a common understanding of our purposes and a common devotion to their achievement. We seek for and enjoy the influence of the Holy Spirit, which, in the larger aspects of life, motivates us all alike. Our unanimity is in response to that Spirit.

That condition is not generally prevalent in the world. Division, divided views, and debate thereon are commended. Perhaps when people don't know where they are going and have no defined objectives, criticism and debate are commendable. Men and women within and without the Church fail to observe this distinction. They want to debate our objectives. They have forgotten that they are divinely set for us and beyond debate. They seem to think our unity belittles us. This is a worldly doctrine. It has no place in Zion.

A threat to our unity derives from unseemly personal antagonisms developed in partisan political controversy. The Church, while reserving the right to advocate principles of good government underlying equity, justice, and liberty, the political integrity of officials, and the active participation of its members, and the fulfillment of their obligations in civic affairs, exercises no constraint on the freedom of individuals to make their own choices and affiliations. I am authorized by President McKay to say that any man who makes representation to the contrary does so without authority and justification in fact.

It is reasonable to assume that men may entertain honest differences of opinions with reference to governmental policy. In America, and in many other countries, an orderly system has been devised for the determination of issues arising out of such

THE IMPROVEMENT ERA



differences. With such methods available, why should any men, particularly those in the brotherhood of Zion, permit themselves to entertain personal animosities against their opponents. There is surely nothing Christian in impugning motives merely because of a difference of opinion.

I hope with all my heart that men of the priesthood, of the same quorum perhaps, and women of the sisterhood of the Church will not permit themselves to be estranged in any degree by these considerations, and that they will always subordinate such differences and their own personal ambitions to the achievement of the lofty and exalted goal to which they have pledged their eternal allegiance—the building of the kingdom of God.

I have been going about this Church for nearly thirty-five years, filling assignments to install officers in stakes and wards and missions, and I have never yet asked a single person about his politics, and in very few instances have I ever had any knowledge on the subject. I think my own experience has been comparable to that of my brethren. We have been fair with you, my fellow members of the Church. Now we ask you to be fair with each other.

Perhaps the greatest threat to both our unity and our progress in Zion is that of indifference and neglect. These deficiencies are not new. They have existed in some degree throughout our history. I am forced to believe that they have increased as a deterrent force in recent years. I believe also that this regrettable indifference to duty and opportunity is in large measure ascribable to "aping the ways of the world."

A man of the priesthood, we will say, is associated in business, in club life, and in other capacities, with a man of the world. This man may be his neighbor. He sees his neighbor on a Sunday morning out on the porch smoking his pipe and reading the newspaper, or he sees him go off to a golf game, or on a fishing trip. It all looks relaxing and pleasant to him, and then he forgets who he is and where he is. He forgets that he has been commissioned as a servant of God, and he forgets that he is in Zion; and forgetting, he steps out of Zion into the world, not all in one step, sometimes so gradually that the change is almost imperceptible to him, and he is loath to acknowledge his new status. He persuades himself that this comfortable, easy life is very enjoyable.

Then he goes farther—farther than he intended. He succumbs to many practices he once abhorred. He stops paying tithing, and the twinges of conscience he once had about forsaking duty gradually subside. He is comfortably out of Zion. After awhile he comes to the realization that his growing sons are disposed to ape his own practices, as he does those of the world.

He also begins to realize that his dear, devoted wife is suffering great

DECEMBER 1951

disappointment. She sets great store by the promises made at their marriage and realizes that the eternal blessings are obtainable only through the faithfulness of herself and her man. She sees him losing his priesthood through neglect. It saddens her, and if his conscience is not too deadened, he perceives her sorrow. He has the power to change, to gladden the hearts of his wife and children, but he lacks courage and resolution.

The worldly habits have fastened themselves with a hundred tentacles into his very soul. He cannot throw them off. He despairs; and then one day something touches him—a death, a tragedy, a friend, his bishop perhaps, or quorum president, or a missionary. Finally the light that he had lost is re-kindled in him. The Spirit again comes to dwell within him. In penitence and humility he cries out, "O God, forgive me for my neglect." Thank the Lord there is forgiveness and mercy for those who repent, and surpassing joy in the reclamation of those who have strayed. Let no man among us be ashamed of his priesthood. Nothing greater will ever come into his life.

One more item and I shall conclude. There is a worldly threat to our theological teaching and to the faith of youth. Sporadically it has always been so, but in recent years it is more pronounced. This is not a frontal attack by the foe. We have never had too much difficulty in meeting open charges or criticisms. The foe is striking from ambush, with snipers and fifth columnists, with traps for the unwary.

A part of the propaganda is that there is no warrant for official interpretation of the doctrines and standards of the Church, that everyone may read and interpret for himself, and adopt only so much of the doctrine as he chooses, and that he may classify the revelations as essential or non-essential. These propagandists are either ignorant or ignore the Lord's declaration that "no prophecy of the scripture is of any private interpretation." (II Peter 1:20.) They disparage orthodoxy as such and pride themselves on liberal thinking. Many of them maintain their loyalty to the Church, and some may honestly believe they are doing the Church a favor and a service in advocating their so-called broad-minded concepts.

Unfortunately, some people within the Church subscribing to these views do not realize that they are falling into a trap themselves. They are giving aid and comfort to the foe; they are undermining their own testimonies and those of others. I warn the Church against them, and I warn them against themselves; and I plead with them to desist, to abandon their agnostic discussions, and to join with the faithful in promoting the cause which in their hearts they once loved, and I think they still love.

Not a few of these snipers delight to take a shot at Joseph Smith. In some surprising way it has become

somewhat popular, stimulated, I presume, by books which have been written for students and scholars, to undertake exhaustive research into the life of this great man. In some instances, perhaps, the purpose of the research projects may be laudable, to exploit the great and noble things in the life and works of the Prophet, but in all too many instances I fear the purpose of the research is merely exploratory, with the hope of discovering something that would make for sensational reading and perhaps a profit for the writer. I have never been able to discover any very substantial reason for these researches other than that I have just mentioned.

Here is a life recently lived. Many of us here in this assembly today have known and talked with persons who knew the Prophet, and yet you would think from the way the researchers go after him that he was a person of great antiquity, and that something in the nature of excavation for prehistoric materials had to be undertaken to discover the facts of his life. I doubt if there is a person who has lived in the last two centuries whose life is more fully documented than that of this man, unless perchance it be among royalty or those in high public office.

Almost every important event in his life has been recorded by himself, by his mother, and by those who immediately knew him. His life is not a mystery; it is an open book, at least to members of the Church who have access to the knowledge which he brought to the world.

I rebuke the members of the Church who cast aspersions upon the honored name of the Prophet Joseph Smith, and who in any manner disparage his noble work. By so doing they destroy faith, their own and that of others, and the Lord will hold them accountable.

I repeat what I have said in this pulpit before: My grandfather was the close friend and companion of this man. He knew him as intimately as one man may know another. He had abundant opportunity to detect any flaws in his character and discover any deceit in his work. He found none, and he has left his testimony to his family and to all the world that this man was true, that he was divinely commissioned for the work he had to do, and that he gave his life to the fulfillment of his mission. I have complete assurance that Willard Richards did not lie about his friend; and on my own account, independent of my grandfather's testimony, borne out of the spirit within me, I know that Joseph Smith was a prophet of the Living God, and the work he was instrumental in setting up in the earth is the veritable kingdom of our Father in heaven.

Having that knowledge and a deep reverence for his illustrious name, I deplore and resent the miserable attempts made to discredit him; and I predict that they will all come to

(Continued on following page)

# The FAMILY And The

## RESTORED GOSPEL

By President J. Reuben Clark, Jr.

MY BROTHERS AND SISTERS, I stand before you this morning to make a few remarks with a hope in my heart that the Lord will bless me and direct me in what I shall say and that I may be aided by your faith and prayers. With those prayers coming to me in my behalf, I shall be blessed, and you also.

I think I would like to begin by noting the absence of a man who was with us for forty-seven years as an Apostle, as President of the Quorum, and as President of the Church; a man who had as great love for his fellow men as any man I have ever met; a man who left with us, or left with me, two great sayings—"We are all children of our Heavenly Father," and "Keep out of the devil's territory"—fundamental principles. I am referring, of course, to President George Albert Smith.

In this Church there never is an interregnum. So soon as one President dies, the Twelve take over; then, on their proposal, a President of the Church is chosen and sustained. And always, the powers and authorities, the prerogatives of the one who has passed descend to the one who comes. Those powers and authorities, responsibilities, have descended upon our present President, David O. McKay, who is administering the affairs of the Church with wisdom, with understanding, and inspired by the revelations of the Lord's mind and will.

During this conference much has been said about a subject that has been running in my mind for several months, and notwithstanding that it has been discussed so much, I should like to add a few words during the time I shall address you, of my own feeling about it. I am referring to the home and the family relationship.

The family, looked at broadly, is as nearly basic to the principles and plan of the restored gospel as any principle of which I know. We have a Heavenly Father and Mother, the eternal parents of the spirits of us who are here. And those spirits were created that they might come to this earth and receive mortal taber-

nacles, so that in the due time of the Lord we shall lay away the mortal tabernacle; then in due time we shall resume it and become the perfect soul, the body and the spirit reunited.

The Lord has created, so he has told us, worlds without number, and I am sure for this same purpose.

That, I repeat, that family relationship is fundamental, because without it we cannot reach out to the destiny which our Heavenly Father has provided for us. When Adam came, he was alone. And the Lord said, "It is not good that the man should be alone." He said to Adam, "Multiply, and replenish the earth." (Gen. 1:28.) Eve came, then the command was given that a man "shall cleave unto his wife," leaving father and mother, "and they twain shall be one flesh." (Matt. 19:5.) That was reiterated by the Savior replying to the query of the taunting Pharisees. And out of that union came ourselves, our mortal tabernacles. In our day the Lord has revealed another element, and that is the sealing of man and wife for time and for all eternity, and out of that union they twain beget blood and flesh.

And I would like you to reflect upon the fact that our children came to us with spirits that did not ask us to bring them, but with spirits, through some operation of which I am not aware, that are assigned to us; and they come to us as our guests. We are responsible for the mortal tabernacling of that spirit; and I should like each and every Latter-day Saint to get that fact into his heart, that the child which is his, or hers, comes at the invitation, virtually, of them who beget it, and then I would like you

to reflect upon the responsibility which that brings home to each and every man and woman who is a parent. Yours is the responsibility to see that this tabernacled spirit loses no opportunity, through you, to prove his worthiness and righteousness in living through his second estate.

Now the point that I wish particularly to emphasize is this—you parents cannot shift that responsibility to anyone else. It is yours; you cannot divest yourselves of it.

You cannot give it to the state, and you ought not to give it to the state, for when the state takes over the direction, instruction, and rearing of its youth, then passes out, as the whole history of the world shows, the great principle of free agency, and not only that, but all the sacred principles of chastity and morality, with a host of other virtues which belong to a free society and are inherent in the governing principles of the kingdom of God.

You cannot entrust your children, in the sense of having them take over your responsibility, to our schools. They cannot do your work. They may aid, and, sometimes, they may detract and defeat. I have referred before to pernicious doctrines which are appearing in our schools, not only political doctrines, which I would like you to note, but moral. The doctrine that the sex urge is like the urge for food and drink, is born of Satan, and the man or woman who teaches it, is Satan-inspired. Every effort you can make to prevent the spread of this doctrine, you should make.

You cannot entrust your children to society. That will never do. Society is too tolerant of wrong, too ignorant of matters of right living, too easy to betray and debauch.

And lastly, the Church cannot take over the responsibility which is yours to train your children. The Church can aid, and should be the greatest aid; and we are derelict if we do not, as Church members and as Church organizations, provide that assistance. But beyond the Church—the Sunday Schools, the Mutual Improvement Associations, the Primary, the Relief Society, and all the priesthood organizations—beyond that is the family, and it is our responsibility as parents to see to it that we fully perform our duties in this respect.

Now, brethren, at best we are somewhat clumsy at leading and directing

### PRESIDENT STEPHEN L RICHARDS

(Continued from preceding page)

nought, that he will survive every attack, that he will yet win the esteem and respect of all good men, and that the Father has already glorified him.

If I have been able in any degree to clarify our understanding about Zion and her relationship to the world, if the Spirit of the Lord has entered into your hearts, my brethren and sisters, to give you a greater love for Zion and awake within you a keener apprehension of the dangers which the

foe has brought to our very doors, and if resolution shall now grip your hearts to arise and defend Zion, I will be profoundly grateful. And some day the righteous of the world will be grateful, for "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted?" (Matt. 5:13.)

O God, help us, thy favored children, to preserve Zion, I humbly pray in the name of the Lord Jesus Christ. Amen.



our children. We are away from home, of necessity, a great part of the time, our thoughts are along other lines, we have to battle for our existence, for the livelihood of our families. Those of us who hold Church positions are absent in the evenings, in addition to the days that we spend getting our livelihood. I repeat, we are a little bit clumsy. And so to the sisters of the Church, the mothers of the Church, they whom the Lord has designed and planned should be the immediate instrumentality of perpetuating the race and of bringing spirits to this earth, providing bodies for them, to them we must primarily look for the rearing of our children.

Sisters, when you think of what a child is, the mortal tabernacle of a spirit created by our Heavenly Father, a mortal tabernacle which you, with all the sacrifice that it has entailed, with all the danger that has been involved of going down into the valley of the shadow of death to bring the child forth, when you think of that, do you not sense how urgent, how immediate, how great is the responsibility which you have assumed? And, oh, how well the great bulk of the sisters, the mothers of the Latter-day Saints are performing that, going on through their whole lives sacrificing for their children, for their grandchildren, and sometimes for their great-grandchildren! The Lord will

bless you sisters, out of the abundance of his blessings, for every sacrifice which you make for these children. And do keep close to them! And above all, you, yourselves, lead lives that will be an example to these little ones that you have brought into the world. After all, perhaps that is your greatest responsibility—to live righteously before the Lord.

One thing other I would like to mention for a moment, and that is—I hope that none of you will feel that your children are beyond the reach of temptation or transgression. The more firmly you feel that, the greater the danger to your family. No one is safe from the wiles and the persuasions of Satan. He reached Adam and Eve before mortality came. He reached into the family of Adam, and Adam's family produced the first murderer. All down through history he has reached into the families and to the persons of those who are in high and responsible positions. Satan reached David, a man after the Lord's own heart, who committed the great sin which he committed; the great Solomon, and stole his heart away. And in modern times we have too many illustrations of where children of our leaders do not live just as we would wish. So I beg of you, do not assume, my dear brothers and sisters, that your children are beyond the reach of Satan, but always go forward, al-

ways conduct your family life, always be parents, fathers and mothers acting on the fact that Satan stands at the elbow of your dear one to lead him astray. Never forget that, my brothers and sisters.

Now, in conclusion, I am reminded that Moses, herding his father-in-law's sheep at Mount Horeb, saw one day a flaming bush, and the flame did not consume. Being curious, he started to walk toward this flaming bush, and the voice of the Lord came out of the bush forbidding him to come farther, for, said the Lord, "... the place whereon thou standest is holy ground." (Ex. 3:5.) So I think that in every Latter-day Saint home the spirit of the Lord is a flaming, non-consuming fire, there to light our way, to guide us, to protect us, and to help us do our duty, and every inch of space in that home is holy ground. We should never forget it. Always remember, and always live so that we shall not defile in any way the holiness of the home which should be ours.

May God bless the Saints in their trials and in their tribulations, may he help them to guide and direct their children, may he give them the power to rear their children in righteousness, so that this work of ours shall fulfil its destiny and roll forth and fill the earth, this blessing I ask in the name of the Lord Jesus Christ. Amen.

*EXCEPT for addresses of the First Presidency, which have been grouped together beginning on page 874, the conference addresses of the General Authorities appear in the order in which they were given at the various sessions.*

... *First Session* ... FRIDAY MORNING, OCTOBER 5

## SPECIAL PRIVILEGES

*By Henry D. Moyle*  
OF THE COUNCIL OF THE TWELVE

I JOIN with you my brethren and sisters in expressing to our Father in heaven our thanks and gratitude for our great leader and president who stands at the head of the Church of Jesus Christ of Latter-day Saints here and now. I hope that we shall all have that faith in his admonitions which will permit us to go forward and enact in our lives the teachings which we thus receive through the mouthpiece of our Heavenly Father, here on this earth.

I know that I speak the thoughts of all who are here assembled when I say that we uphold and sustain President David O. McKay as our prophet, seer, and revelator. And so it is with great humility that I stand here before you and in his presence, in the presence of my brethren, to bear

my testimony to you of the divinity of the work in which we are engaged.

I am grateful for the unity which exists among the General Authorities of this Church, and I know that there is, thus, an example set to the people of the Church by which they could very well profit. That same unity should extend into every stake and into every ward, every mission, every branch of the Church. I am grateful for the sustaining power and influence that comes into my life and assists me in my work as a result of your faith and prayers, my brethren and

sisters. I am grateful for the affection, the sustaining power and influence, the faith and prayers of my brethren with whom I have the privilege to associate day by day, and acknowledge before you and my Heavenly Father that our ministry would be empty were it not for these sustaining influences. I know with all my heart that God lives and that Jesus is the Christ, and I want for nothing but to dedicate my life, my energy, to proclaiming this testimony to the world, to let my fellow men know that there can be no joy in life, and certainly no salvation hereafter, unless we understand the laws of God, given to us for our happiness and our salvation, and in turn lend obedience to them.

*(Continued on following page)*

I feel to repeat the revelation given us by the Prophet Joseph Smith, which President McKay has already quoted you this morning,

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated.

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

The Lord has said,

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (*Ibid.*, 82:10.)

President McKay has told us here this morning the responsibilities we have resting upon us as fathers and mothers in Israel. I testify to you that if we do that which we have been commanded, our children and our children's children will be blessed and will be encouraged to walk in our footsteps and will be crowned eventually with us in the glory of our Father's kingdom.

For a long time past I have been tremendously impressed with the fact that God is no respecter of persons, that his Church and kingdom here upon this earth is governed and regulated and controlled by law, and that that law is your law; it is my law; and to that law there are no exceptions.

We have been told in the scriptures that,

For there is no respect of persons with God.

For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law. (Romans 2:11-12.)

I say that those of us who have received the law must of necessity be judged by it and be responsible for any disobedience we contribute to it.

For not the hearers of the law are just before God, but the doers of the law shall be justified. (*Ibid.*, 2:13.)

That is the law of the gospel, and so, as we understand these simple fundamental laws of the gospel, we must live them; we must teach them to our children; we must be bound by them; and we must claim no exemption for ourselves.

Brother Widtsoe, who is absent from our midst today, has recently written, "Full happiness within the Church demands that men comply with all its laws, regulations, and ordinances. Obedience is incomplete if a person decides to obey one and disobey another gospel requirement. Usually, an attempt to select some practices and ignore others leads to a weakening of the will for righteousness, and soon complete dis-

obedience sets in." (Joseph Smith, p. 166.) I am sure we will accept that as true, that we must do nothing which weakens our will.

I have a feeling that sometimes we are inclined to want to exempt ourselves from the law. We seek special privileges. I don't know whether it has become so common in the world for men politically and socially to claim exemptions from the operation of the civil law as applied to them that they think, maybe, within the realm of the kingdom and Church of God they are likewise entitled to special privileges. I am sure of one thing, that President McKay does not claim any special privileges for himself, and that the General Authorities follow his example, and we know and we believe that we are bound by the law.

I believe it is time when many of us should feel that it is important to hew strictly to the line, to keep our own houses in order. So I ask you in light of these suggestions, should we insist upon going on a mission or sending our sons unless we are worthy? Can we meet the requirements that have been laid down for those entitled to go? Should we ever feel it necessary to call upon our bishop or our stake president for a recommend to go to the temple if we know that we have not first met the law in respect thereto and have made ourselves worthy to receive this special privilege? Some of us may feel that we can impose upon the bishop a little bit, that we will be forgiven. I wonder how many of us realize that we cannot expect, if we go to the House of the Lord unworthily (whether we go there for our own endowments or to do vicarious work for those who have preceded us), the same efficacy will attach to our work as would to the work of those who go to the House of the Lord worthily. Let us think about that, and in place of asking for a special privilege, see that we keep the laws of God in our own homes and in our own lives, and encourage our own sons and daughters to do likewise in order that they might go to the House of the Lord worthily.

The same could be said of the Word of Wisdom, the payment of tithes, fasting. We have carried on in the Church, all this year, a great campaign connected with the welfare program of the Church to encourage our people to fast. I say to you today that there are none of the blessings of the fast that can come to you and me unless we fast. We must all fast in the same manner. There is no exception to the requirement that we do fast if we are ultimately going to have a real interest in the kingdom of our Heavenly Father, as King Benjamin once said.

In speaking of charity, Brigham Young and the Twelve said, in April

1842, while building the temple in Nauvoo:

This is not all. It will be in vain for us to build a place where the Son of Man may lay his head, and leave the cry of the widow and the fatherless unheard by us ascending up to the orphan's God and the widow's Friend. It is in vain we cry "Lord, Lord" and do not the things our Lord hath commanded, to visit the widow, the fatherless, the sick, the lame, the blind, the destitute, and minister to their necessities. (D. H. C. 4:591.)

I call attention to prayer. Can we accomplish the purposes that President McKay has outlined for us with reference to our children if we do not pray, as a family, in the home, bring into our homes and into the lives of our youths the spirit as well as the power and inspiration of prayer? And so I say that no home should be surprised if its children do not receive the same strength and courage that other children reared in a home of prayer receive, if they are reared in a household which is a stranger to prayer.

Some of us claim the privilege of withholding support from our bishop, our stake president, and some of us feel that for one reason or another it is not incumbent on them to sustain the General Authorities of the Church, each man in his office and calling. But I say to you that we cannot fail to respond, especially those of us who hold the priesthood and our wives and our families, to the requirement which God has written into his law in respect thereto and receive the blessings that might otherwise be ours. In our daily lives it is impossible for us to cheat a little and still be honest.

The commandment is to pay every man his dues, and no man can get to heaven who justly owes his brother or his neighbor, who has or can get the means and will not pay it; it is dishonest, and no dishonest man can enter where God is. (Brigham Young and the "twelve," April 1842, *Ibid.*, 593.)

It is impossible for us to take advantage of one another in any way, shape, or form and still have that brotherly love which should characterize the membership of the Church of Jesus Christ. We could go on and review all of the activities of life and come to the same conclusion on each. It is therefore proper for us today to

Bring forth fruits meet for repentance. And think not to say within yourselves, We have Abraham to our fathers; for I say unto you, that God is able of these stones to raise up children unto Abraham. (See Matthew 3:8-9.)

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. (Romans 4:13.)

In other words, no matter whether we today boast of being of the seed of Abraham, just as the house of



Israel did in the days of old, we are nevertheless to be justified only by our obedience to the law of God.

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. (1 Peter 1:17.)

We must never forget,

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willesh to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still. (D. & C. 88:35.)

Be not deceived; God is not mocked:

for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Galatians 6:7-8.)

I hope and pray, my brethren and sisters, we shall as a result of this great conference go to our homes, to our work, to our wives, and to our families, and realize and appreciate that we must teach the law as it has been revealed to us in these latter days and then lend strict obedience to it, and dedicate our lives to our families and to our children that they might likewise be obedient, and this I humbly pray in the name of the Lord Jesus Christ. Amen.

thee, Father in heaven," and then name the blessings: for health and strength, for our parents, for the privilege of being in the mission field, for the Church, for our citizenship, then they could go on. If they would just think on their feet and express this appreciation and then follow it by the requests that they have: "Continue to bless us, bless us in our family life that peace and love and unity may continue. Bless our brother who is in the war," perhaps. Well, if people would just think of prayer as being divided in that way, it might help them.

There may be young couples who are listening in who listened to that play last night, and when it was stated that "The family that prays together, stays together," I am sure they thought they would like to be, and I hope that they will.

*Expressing appreciation:* Do not ever forget to express appreciation to our Father in heaven for the blessings that we have received from him. There would be more love in the home if we expressed appreciation for our wives, menfolk. We love them as much as ever, but we don't tell them. We used to take them flowers occasionally, especially when we were courting them, but I am sure there are men listening in now who have never given their wives bouquets of flowers. This theme was developed in one of our stakes with scattered wards, some of them nearly fifty miles from where the conference was being held, and the presidency of the stake very wisely organized a transportation committee, comprised of adult members of the Aaronic Priesthood and adult members who have no priesthood, and even some non-members. They took their appointment seriously, and they made it possible for every person in that scattered community, stake, to be in conference. In that way the presidency, of course, had a large number of the adult members of the Aaronic Priesthood there.

After this theme had been developed, it was told that one of the men thought the speaker was speaking directly to him. He was working at one of the defense plants at the time, making a lot of money. The men were paid every two weeks. They cashed their checks right there where they were working for convenience. As this man was driving home one night after receiving his two weeks' pay, making more in two weeks than he usually made in two months, he stopped at the drugstore and bought a box of candy, the kind he used to take to his sweetheart during his courting days. He saw a flower shop in the corner of the drugstore, and he thought, "Well, I believe I will get a bouquet of flowers. I know my sweetheart liked dark red roses." So he had the flower girl make up a beautiful bouquet of roses.

He took them home, gave his usual three rings to announce to his wife that he had arrived. She came hurrying to the door as usual, just as he

(Continued on following page)

# APPRECIATION

*By Thomas E. McKay*

ASSISTANT TO THE COUNCIL OF THE TWELVE

PRESIDENT McKAY, Counselors, President Smith, brethren and sisters, while being so affectionately helped by my son from where I was sitting to where I am now standing, a statement flashed through my mind attributed to a good friend, the late J. Golden Kimball, when he stated, "If you wish to live forever, just get an incurable disease and take care of it." Yes, I confess that I am guilty of having such thoughts about others, and it is stated that the measure ye mete unto others shall be meted unto you again; so it is all right if some of you are thinking that of me; I hope that you are because I'd like that measure that I have meted to others to be wiped out or balanced before I go to the other side. I have always had an idea, a strong one, that it would be much better for all of us if we could repent of all our sins before we go to the other side. And as it has been stated this morning by President McKay, also by Brother Moyle, we may get by on this side by a little lying and a little cheating and a little stealing, but we will have to meet it, brothers and sisters, as sure as we live. The Lord is just, and these things will have to be paid for before we can progress as we would like to on the other side.

I am delighted beyond expression to be here with you this morning, and I wish openly to thank my Father in heaven for hearing and answering the prayers that have so thoughtfully been offered for me, and especially do I thank you, brethren and sisters, my dear friends, for remembering me in your prayers. I believe with all my heart in the power of prayer. I have always believed in and accepted prayer as one of the great principles govern-

ing us in our lives, and I am thankful that so many are now thinking of prayer. They are speaking of it from the pulpit, in the press, and also over the radio. Just last night we listened to a play, the Home Theatre, I think it is called, over the Mutual Broadcasting System, and the sponsors of this play generally make this very pertinent statement at the close: "More things are wrought by prayer than this world dreams of." (Tennyson.) The other statement, very applicable especially to this day where divorces are so prevalent: "The family, that prays together, stays together."

I am sure that many young couples who have started lives, opening their homes for themselves, have heard that statement and would like very much, perhaps, to begin again by having prayer in that home. I know the young wives would like to have it, and maybe the young husbands, but some of them perhaps do not know how to pray. I know we had missionaries arrive in the field who didn't know how to pray. You could tell always when a missionary came from a home where they had family prayers and had had the opportunity to take part in that family prayer. And to avoid embarrassment of these young missionaries, who hadn't had that opportunity, because of neglect of their parents, I generally made it a point in our first meeting with the missionaries to help guide them in knowing how to pray. I told them, among other things, always to express appreciation in their prayers, followed by their requests, and if they thought of prayers divided in that manner, it would be of help to them, even if they had never prayed before. If they would just stand up and say, "We thank

was awkwardly pushing the door closed with his back. He handed the roses to his wife and then awkwardly pushed the box of candy towards her, blushing, I guess. She looked at the flowers, then the box of candy, then at her husband and said, "John, let me smell your breath." Well, he was overdoing it a little perhaps all at once, but as she placed those flowers in the vase (one I am told she had received at her wedding and had never had occasion to use), tears came into her eyes. And as they were munching over the candy in the evening, she said, "John, remember this is the kind of candy you brought me the first time you called to see me, and I was so embarrassed because father kept returning for just another piece!"

And he said, "Yes, I do remember, and how pleased I was that your father did keep returning. I was wor-

ried because I thought maybe he wouldn't like me, and I saw that he liked my candy anyhow, and maybe liked me."

I want to tell you brethren and sisters we would have more love in our homes and in our wards and in our stakes if we just took time not only to appreciate our wives, but also to tell them that we love them, not only to appreciate what our bishops are doing for our boys in the Aaronic Priesthood, but also put our hand on the shoulder of the bishop and tell him, "Bishop, how I do appreciate what you are doing for my boys." Tell the superintendent, and the Sunday School teachers, and tell your ward teachers. Next time they come, make them feel at home, and when they get up to say good-night after delivering their lesson, kneel down and pray with them, receiving their blessings.

May we, my brethren and sisters, have the will power to express our appreciation—not only to appreciate, but also to express that appreciation more, and to pray together oftener.

And in conclusion, may I, my brethren and sisters, express with all my heart my gratitude to my Father in heaven for giving me a testimony of the divinity of this work in which we are engaged. I know that he lives, that he is our Father. We are all his children. I know that Jesus is the Christ, and that his Church is upon the earth, and that the men who have stood at the head of this Church from the time of the Prophet Joseph Smith to the present time when President David O. McKay stands at the head, have all been called of God, and they have been set apart by the laying on of hands to preside over the Church, to preach the gospel, and to administer in the ordinances thereof. I bear you this testimony humbly, and in the name of Jesus Christ. Amen.

# A True Servant Of God

*By Mark E. Petersen*

OF THE COUNCIL OF THE TWELVE

I AM grateful, my brothers and sisters, to meet with you in general conference again. I was greatly impressed by that masterful sermon of our President as he opened the conference; and with these other brethren. I surely sustain him as the prophet, seer, and revelator of the Lord.

I was more than happy to see Brother Thomas E. McKay here, and I am so glad that he bore that wonderful testimony to you. I think I would like to tell you another testimony about Brother Thomas E. McKay, and I believe I will make that my address to you here in this conference.

Not very long ago I was down in one of the California stakes attending a stake conference. At the close of the morning meeting, one of the bishops brought his mother to the stand,

as she wished to shake hands and send a message back home. When she reached the stand, she said, "Will you give a message from me to Brother Thomas E. McKay?"

I said, "I shall be very glad to." She said, "It has been a couple of years since he was here to stake conference, but I want you to take a message to him."

At that time I was holding in my hands a Book of Mormon that I had used during the conference. She took the Book of Mormon from my hands and opened it and read a paragraph to me, then she closed the book and gave it back.

She said, "Two years ago Elder Thomas E. McKay was down here to our stake conference. I was blind. I knew that if he would lay his hands upon my head I would receive my sight again. I sent over to the conference and had him come. He and the other brethren laid their hands upon my head, and blessed me. Now you see that without even the use of glasses I have been able to read a paragraph from your book. When you get back to Salt Lake City, will you tell him what I have done here today and express to him the gratitude I feel to the Lord that one of his chosen servants came down here and was willing to lay his hands upon my head? Whereas I was blind two years ago, now I can see and I can read without glasses."

I thought that was a beautiful testimony she bore to one of the servants of God. I have loved Brother McKay ever since I first became acquainted with him some years ago. I can testify to you along with this good sister from California that indeed Thomas E. McKay through his life has been a true servant of God, and I am glad that he stood here today

and bore that fervent testimony that he knows that God lives; that he knows that Jesus is the Christ; that he knows that Joseph Smith was a true prophet of God; and that all the men who have succeeded him in the presidency of this great Church likewise are prophets of the Lord.

I bear you this testimony also because I know that these things are true, and I give you this testimony in the name of Jesus Christ. Amen.

# OUR

I WISH that Brother Petersen had followed me instead of preceding me, for I should have tried to see that he had more time and I had less.

I should like to express my appreciation for my association and membership with you, my brethren and sisters, and for the confidence and encouragement of the First Presidency and my other brethren among the General Authorities, and to express my support and prayers for them in the heavy burdens they carry.

President McKay's report this morning of one item reminded me of an interpretation that I have placed for my own personal comfort upon the fact of our tremendous building program, and I have stated it previously to this congregation: I believe that some four hundred and twenty buildings actually in the course of construction at the present time is a great and

THE IMPROVEMENT ERA



tangible evidence of the faith of this Church and its leadership in the future, and I like to accept it as such.

Perhaps you will be interested in knowing of some of the activities on Temple Square this past year. Up to the close of September, we had had some 895,439 visitors come through the gates of Temple Square for this year of 1951. The general travel index, in this area, at least, is a little down, as compared to last year, as indicated by the business barometer of those establishments that largely deal with tourist trade. But it looks again as if we may reach or exceed, or at least closely approach, the million mark again—a million visitors who have come to see us as we are on Temple Square during this year of 1951. And we are pleased to report that despite some decrease in general tourist travel and in the number of visitors who have passed through our gates, we have had the privilege of conducting tours and telling our story to more people this year, up to this time, than ever before on record, in a like period of time.

We have the great privilege of meeting here some of the finest people from almost every part of the world, and it is encouraging and gratifying to partake of their spirit as they come here—asking and with open arms, and they are gracious guests, as we try to be gracious hosts—to Temple Square, which I believe to be the greatest ten acres in the world, that I know anything of, at least.

I remember one fine, elderly lady from a remote part of the country, who not many weeks ago looked over the valley and said, "No wonder Brigham Young and the pioneers chose this place." Well, it looks easy after the work is done; it looks desirable. But every time I look at the tabernacle and the temple, and every time

## TEACHER'S REQUEST

By Elaine V. Emans

LIFE, keep turning  
Your potter's wheel  
That some far-off  
Day may reveal,  
Hidden within  
This clay somehow,  
Grace I can only  
Dream of now.

groups in the United States at the present time, to which some eighty-seven million people belong. Only about fifty-eight percent of the population of the United States of America claims or is counted as having affiliation with any church group, which means that besides those who are somewhat disaffected or disinterested or inactive or who haven't found what they want in their own churches, there are some sixty to seventy millions of people right here among us in our own nation, who are not claimed by, and do not claim, any church. Certainly one of the greatest missionary fields in the world is here at home, besides our abundant opportunities abroad.

President McKay and other speakers have mentioned our obligations to our children, and some thoughts have been running through my mind concerning them: It doesn't matter what you have if you don't deliver it, no matter what talent or ability or capacity. It doesn't matter what truth you possess if you don't use it. And, so far as the next generation is concerned, it doesn't matter what you have learned if you don't pass it on. Every generation needs teaching, not only by example, but also by specific word, and, as indicated by President McKay, the great number of hours we have with our children in the home, as compared with their hours in schools and the

plied to us (sometimes applied to us by ourselves) that we are a "peculiar people." The word *peculiar* is not peculiar to us; it is peculiar to scripture. It is a word by which the Lord describes a generation that he will have, peculiar in purity, in honor, in righteousness as indicated in both Old and New Testament texts. And I believe the opportunity we have with our children and with the visitors who come here prompts us more than ever to have in mind that we must be in some respects set apart and in some respects different—not queer, that is not the connotation of the word as applied in scripture—but I think we should be peculiarly honest, peculiarly dependable, peculiarly industrious, peculiarly willing in our work, peculiarly kind, peculiarly hospitable, peculiarly understanding, peculiarly happy.

And I am sure that our young people are peculiarly blessed in many ways. For one thing they are blessed with membership in a Church that is committed to the acceptance of all truth. They are blessed in knowing that there is no truth that they could ever discover that their Church would not accept in any field of thought or learning. All that the Church asks is that what it is asked to accept shall be beyond theory, beyond supposition, beyond private opinion. They are peculiarly blessed in belonging to a Church that will accept every truth they ever discover in any field or from any source.

We should be, and I think we are, peculiarly sustained in hardship and in times of difficulty, and peculiarly comforted in times of sorrow and uncertainty; and I ask our Father in heaven that his blessings may be upon these young people of ours who are faced with uncertainty and difficult situations that they may be peculiarly blessed as they live for these blessings and keep their covenants and are faithful in the performance of their duties, wherever their country may call them, wherever mission service or any other essential service may take them.

And may this be a time for teaching our children of the mission and message of him who said, "of such is the kingdom of heaven"; and may his peace and the fulfillment of his promises be unto all of us; and may we repent where we need repentance and conform to the principles of the gospel of Jesus Christ and live so that those who come to see us will sense our "peculiarities" in the constructive sense in which the Lord used the word in scripture.

I ask that the blessing of our Father in heaven may be with each of us in all of our problems, in all of our decisions in life, in our counseling of our children, in our teaching them the great and eternal truths, and in all our meetings with others, so that our lives may be consistent with our convictions and with the commandments of God, that our conduct may be consistent with those things we profess, and I do it in the name of the Lord Jesus Christ. Amen.

# RATIO OF RESPONSIBILITY

By Richard L. Evans

OF THE FIRST COUNCIL OF THE SEVENTY

I hear the organ, I am made humble in thinking of what they did with what they had.

Brother Harold Lundstrom invited my attention to a most interesting figure or two from the 1951 Yearbook of *American Churches* published only last month. Sometimes people ask us why we send missionaries to Christian peoples. This yearbook, published by the National Council of Churches, indicates that there are about 256 religious

churches, is somewhat indicative of the ratio of our responsibility concerning them. Every generation is a relay station to pass on the great, eternal truths to the next generation, and I pray that we may do so and that no part of this eternal message may stop at our relay point but may be continually passed on to the next generation—to our children and our children's children.

We sometimes hear the phrase ap-

# DAY OF PREPARATION

By Harold B. Lee

OF THE COUNCIL OF THE TWELVE

I THINK I have never stood before a conference congregation when I have felt so utterly dependent upon the Spirit of the Lord and upon your sustaining faith and prayers. I lean heavily upon you and ask for an interest in your prayers.

Before you and my Heavenly Father I confess my weaknesses, my shortcomings, and ask for his pardon, that I might be in such a condition as to have the direction of the Holy Spirit, not only as I shall occupy these few moments, but also as I go forward and attempt to undertake the great responsibilities that devolve upon one called to serve in this great Church.

I have searched my soul, and I feel that I can say to you that I count by far the most valuable of all the things which I possess today an abiding testimony in the divinity of this work. I know that my Redeemer lives. The certainty and conviction that I feel in my soul today is as certain as that night follows day.

I have been grateful that I have found myself in full harmony with that inspiring message of our leader, President McKay, this morning. His remarks and the prayer that were offered at the commencement of this service by Patriarch Gaskell Romney have led my mind into a train of thinking, which, if the spirit will bless me, I desire to follow.

Patriarch Romney, in his prayer, said that the greatest weakness among us today was from within. The Master taught a great truth in a lesson which has been given to us for generations since that time to prepare us and to teach us in things that pertain to our day, and the events which are to come. This is the message, the words of which are not new to any of you who listen:

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh. (Matt. 25:1-13.)

This was a parable, as with many of the Master's teachings, based upon customs with which the people, his hearers, were already familiar.

The purpose of this lesson was to impress upon those called to the ministry and upon his followers and upon the world that there should be an unceasing watchfulness and preparation for the day which he had predicted when the Lord would come again in judgment upon the earth.

The bridegroom of the parable was the Master, the Savior of mankind. The marriage feast symbolized the second coming of the Savior to receive his Church unto himself. The virgins were those who were professed believers in Christ, because they were expectantly waiting for the coming of the bridegroom to the marriage feast, or they were connected with the Church and the events which were to transpire with reference to it.

That this parable did refer particularly to the believers in Christ with a warning to them is further indicated by what the Lord has told us in modern revelation in which he said:

These are the things that ye must look

for; . . . even in the day of the coming of the Son of Man.

And until that hour there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked. (D. & C. 63:53-54.)

undoubtedly meaning a separation of the wicked from the righteous among the professing believers in the Lord Jesus Christ.

The Lord defines the wise virgins of his parable in still another revelation in which he said,

For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be heven down and cast into the fire, but shall abide the day. (*Ibid.* 45:57.)

Here is clearly indicated a truth we must all recognize, that among the people of God, the believers in the Savior of the world, there are those who are wise and keep the commandments, and yet there are those who are foolish, who are disobedient, and who neglect their duties.

President Brigham Young corrected an error with respect to the preparation necessary for the enjoyment of the presence of the Lord when he comes, in this statement:

Tradition has taught us that the great purpose of religion is to prepare people to die, that when they have passed through a change of heart, become converted, they are ready for glory at any moment, and to dwell with the Father and the Son in the heavens to all eternity. This is a mistake, for they have to improve, become substantially changed from bad to good, from sin to holiness, here or somewhere else, before they are prepared for the society they anticipate enjoying. (*Discourses of Brigham Young*, 1943 ed., p. 16.)

Preparation for that achievement is a process. For that very purpose the gospel of Jesus Christ was restored in its fulness in this dispensation. So the Prophet Joseph Smith was told by the Angel Moroni, as the Prophet has recorded in his history:

This messenger, proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fulness to be preached in power, unto all nations, that a people might be prepared for the millennial reign. (Read Pearl of Great Price, Joseph Smith. 2.)

The responsibilities of the prophets in every dispensation have been to sound a warning for the nations to repent and to come unto the Lord and avoid the judgments that otherwise will be sent upon mankind.

President Wilford Woodruff, in a  
THE IMPROVEMENT ERA



sermon delivered to temple workers in Brigham City in June 1894, made a remarkable prediction and a statement with regard to these matters. A part of his sermon is as follows:

We cannot draw a veil over the events that await this generation. No man that is inspired by the spirit and power of God can close his ears and his eyes or his lips to these things. When I have the vision of night open continually before my eyes and can see the mighty judgments that are about to be poured out upon this world; when I know these things are true, and are at the door of the Jew and Gentile; while I know they are true, while I am holding this position before God and this world, can I withhold my voice from lifting up a warning to this people and to the nations of the earth? And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. . . . Read the scriptures and the revelations. They will tell you about these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You will live to see these things whether I do or not. I have felt oppressed with the weight of these matters, and I have felt that I must speak of them here; it is by the power of the gospel we shall escape. (THE IMPROVEMENT ERA, 17:1164-65.)

He enumerated a number of the calamities which he had foreseen, and then stated: "They are at our very doors, and not even this people will escape them entirely."

Twenty years later, as he had predicted, lacking one month, the great world war of July 1914 broke in all its fury. Many of you here have been witnesses of the fulfillment of what President Woodruff said, and from that time to the present time there has been an increasing intensity of the troubles and difficulties upon the earth.

He sounded a note of comfort and blessing, however, in his closing statement.

Remember this, and reflect upon these matters,

he said,

If you do your duty, and I do mine, we shall have protection, and shall pass through the afflictions in peace and safety.

Shortly after the general conference a year ago last April, I met a man on the street who was inclined to be critical of the fact, he said, that the Church was not receiving revelations, and why was it that the Lord wasn't revealing his mind and will to his leaders. I happened to have in my pocket a clipping from President George Albert Smith's last address, and I took it out and read this to him:

Said President Smith at the April conference just one year before his death:

Brethren and sisters, let us go to our homes; and if our houses are not in order, let us set them in order. Let us renew our determination to honor God

and keep his commandments, to love one another, to make our homes the abiding place of peace. Each of us can contribute to that in the homes in which we live.

It will not be long until calamities will overtake the human family unless they seek speedy repentance. It will not be long before those who are scattered over the face of the earth by millions will die like flies because of what will come.

Our Heavenly Father has told us how it can be avoided, and that is our mission, in part, to go into the world and explain to the people how it may be avoided. (*Ibid.*, 53:410.)

President Smith could not have made that statement except as the Lord revealed it to him.

The Lord in a revelation has told us that it is the obligation of the Latter-day Saints to listen to the counsel of their leaders. In the preface to the Book of Doctrine and Covenants the Lord has said this in plainness,

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles shall be cut off from among the people

For they have strayed from mine ordinances, and have broken mine everlasting covenant. (D & C, 1:14-15.)

Could it be that these who will be cut off, of which the Lord spoke are the foolish virgins in the parable of the Master? As I thought back over the admonitions of our present leaders, President McKay, President Richards, and President Clark, I have wondered how much the Latter-day Saints have tried to recall and keep in their minds and hearts the admonitions of these, the Lord's appointed servants. May I merely mention but a few of the admonitions of our present leaders to impress the importance of heeding the counsel of the prophets of our day:

Did you listen carefully to hear President McKay re-echo what he has said on past occasions, that we should use the divine gift of agency to put to flight the degenerate tendencies in men and nations, and thereby find the way to eternal life? And did you hear him say that what you sincerely think of Christ in your heart will determine what you are, and will largely determine what your actions will be? Have you heard President Richards plead with us to keep the commandments of God; and to preserve the sacredness of the home; and heard him say that one of the greatest deterrents to wrong doing has been the fear of losing a place in the eternal family circle?

Those are messages that we should not have forgotten and should have sought to apply in our daily conduct.

President Clark's admonitions and pleas for the unity of the Saints by following the leadership of the President of the Church; his warnings against false heresies, and his efforts to arouse the people to protect our

liberties as guaranteed by the Constitution of the United States, certainly are messages which we could not well afford to overlook in this day of stern judgment if we would escape the calamities of which the prophets have warned.

Every baptized member of the Church may become a virgin of purity through baptism by immersion for the remission of sins, through the atoning power of the Lord Jesus Christ. At our baptism we had hands laid upon our heads, and we were told by the officiating elders words that went something like this,

Receive the Holy Ghost, which will be a lamp to your feet, a guide to your path, which will bring all things to your remembrance, which will show you things to come, and will even reveal by its power the Lord Jesus Christ himself.

All of those promises, of course, are conditioned upon obedience and faithfulness in keeping the commandments of God.

The Lord gives us, each one, a lamp to carry, but whether or not we shall have oil in our lamps depends solely upon each one of us. Whether or not we keep the commandments and supply the needed oil to light our way and to guide us on our way depends upon each of us individually. We cannot borrow from our Church membership. We cannot borrow from an illustrious ancestry. Whether or not we have oil in our lamps, I repeat, depends solely upon each one of us, it is determined by our faithfulness in keeping the commandments of the Living God.

We must buy from the only source from which we can obtain this kind of oil referred to by the Master—from the fountain of eternal supply.

God grant that we won't forget these admonitions, and that the parable of the ten virgins will have a meaning to us, to all leaders throughout the Church, to go out seeking in the highways and byways of the Lord's kingdom to prepare the people, that except they repent and turn unto the Lord these things which have been predicted will surely come. May all Church members remember that in the day when the Lord said peace would be taken from the earth and the devil would have power over his dominion, he also said that he, the Lord, would reign in the midst of his Saints when he would come down in judgment upon Idumea, or the world.

So he is reigning in the midst of his Saints, revealing himself to his leaders, that through them to this people we might never be left in doubt but might know of a certainty that he will do nothing save he reveals himself to his servants, the prophets.

I bear you my humble witness that I know these things are true, and the Lord has spoken and is speaking to us today in a way that he has talked to his people in every dispensation, and I bear it humbly in the name of the Lord, Jesus Christ. Amen.

# OUT OF OURSELVES

*By Antoine R. Ivins*

OF THE FIRST COUNCIL OF THE SEVENTY

**M**Y BELOVED brethren and sisters, as I stand before you this afternoon to bear my testimony to you, I am reminded that it is twenty years ago this month since I first had this privilege, if you will call it such, and I find it no easier today than it was then. Why it shouldn't grow easier, I don't know, except that one comes to understand greater the responsibility of the office that he holds.

During those twenty years it has been our purpose, that of Sister Ivins and me, to serve you faithfully. She has stood by my side, done everything that she possibly could to help me in what I have to do. That whole time she has never made a complaint because I have had to serve or placed an obstacle in my way. I appreciate her, and I want you all to know it.

In that service I have become acquainted with many, many fine men and women, and if in it all I have been of any aid or any comfort to anyone, it is all the blessing—all the compensation I would ask. I have never ever had any other major purpose since coming to this Council than to serve you to the best of my ability. I have had the privilege of serving under three presidents of the Church, and I want to bear you my testimony that in that acquaintance I have come to love them dearly, and I have never seen anything in their actions that I have felt to complain over. I bear you my testimony that they are in the service of God; that they are called of God; that their motives are high and holy and pure; that their whole service is in your interest and in the interests of the Church.

Now we are gathered here today to give our testimony to each other and to stimulate our faith in so doing. If we can leave this conference feeling a little more loyalty to the Church, with a little stronger resolution to do our duty, those of us who have cause for it, and a little greater determination to repent and correct our lives, even though there be but a few that need that last admonition, the conference will be well worth while. I trust that we may have just that result, that as we go away we may know better our duty and have a greater determination to serve.

We worry about the conditions of the world, and they are not to our liking, that is true. We would like

to know the causes and the cures for them. It seems to me that the major reason for the unsavory things that are happening in the world is the failure of men to apply the gospel of Jesus Christ to their lives. First, we must know him, know what he would have us do, and then do it.

I remember that soon after my father passed away, I found in going through his papers a magazine published by the Jewish Israel Movement in which there was a purported interview with a Jewish rabbi who had cast upon Christianity the blame for all the persecutions that his people had suffered and who finished by saying that Christianity is a failure in the world. As I read it, I thought of the Crusades, and I thought of the suppression of learning of the Middle Ages, and many other things which people don't like which they say form part and parcel of the history of Christianity; but it appealed to me that it is not Christianity but the failure to apply Christianity that we are looking at, and those evils come not from its observance but from its non-observance.

If we could teach the world the proper concept of God and Christ and our relationship to them, and do it in such a way that it would sink into their hearts and impel them to study the teachings of the Savior, then apply them in their lives, all these troubles that we worry about now would cease. But the trouble is, men are avaricious; they are selfish; they are ambitious for power. They have nearly all of the attributes which, if left unbridled, lead to these terrible consequences. It is only the Spirit of God and Christ coming into the heart of man that can change his nature so that he will serve properly his fellow men. That, I think, is the purpose of the gospel of Jesus Christ, that we should learn that great commandment of God, the second, that we should love our fellows as we love ourselves. If we love God and serve him, we will serve our fellows because serving them is the only way we can manifest to him that we are willing to serve him.

Now, we are a small group. It is a tremendous task to think of remaking the world, but if we are going to have any influence on it, where must we start? I think that we must start

with ourselves individually first, then in the family. During the conference of the Relief Society, which ended yesterday, we listened to some very wonderful talks on the family, how it should be organized and its purpose. Right there, it seems to me, is the place where we should begin to clear up these things. If every family in the Church of Jesus Christ of Latter-day Saints were a model family, if every family were presided over by a man holding the Melchizedek Priesthood, a man who is understanding as to his responsibilities, who has the power of leadership with his children, we could form such a strong body that all the rest of the world would eventually have to take notice of it and recognize its power, and its influence in the world would be good.

But I learn in studying the records of the stakes I visit that perhaps not more than seventy or seventy-five percent of the families of the Church have a man standing at their head who holds the Melchizedek Priesthood. Then out of that seventy or seventy-five percent, as the case may be, there are many who make no effort to magnify this priesthood. They accept it for certain reasons, but they make little effort to magnify it.

I have visited stakes where there were as few as thirty-two percent of the families represented in the Melchizedek Priesthood, others where it ran as high as ninety-seven percent, and there I think, brethren and sisters, is the place we ought to start to correct our ills. Those of us who have children at the age where they should pair off should be tremendously careful to impress upon their minds the value of a proper family organization, the value of marriage in the temple of God for time and for all eternity. We should impress upon our children the fact that when they go to that temple they should go prepared to make it a lifelong and eternal undertaking, and that they should be serious and sober in the selection of their companions. I believe, if the proper attitude were taken toward marriage, the divorce problem which we face would be mitigated, if not abolished within the Church. There is an opportunity, there is a responsibility to teach young people the values of that institution. It is one of the characteristic things of the Church; it is the only place in the world where a marriage of that kind is celebrated; and it is desirable because it is a true institution ordained of God; and if people enter into it with the proper spirit, it is the greatest safeguard for their future conduct that has been given us by God.

We should not only teach these young people that they should go into that relationship with the determination that it is going to endure, but we should also teach them that they should expect it to endure because they are clean and pure and wholesome when they begin, and they are going to stay that way throughout.

THE IMPROVEMENT ERA



# The Strength Of FAITH

By Joseph L. Wirthlin

OF THE PRESIDING BISHOPRIC

There are too many of us who miss right there. We don't seem to appreciate those things. Now is it possible to teach young people these things so that they will appreciate them? I believe it is. Sister Ivins for a number of years was a guide over at the Lion House. One day there came a group of fine young people there to visit. During that interview she took occasion to teach them this thing. After it was over, one young woman, who had expressed, on the way in, that she was not going to be married in the temple, came back with the statement that she had enjoyed the visit and she was going to insist upon a temple marriage. Can we teach them that? We can if we will, I believe, and I believe it is one of the greatest duties of fathers and mothers.

To begin with, of course, parents should have been married there themselves, and they should be true to each other. They should observe the standards of the Church so that the example they set will be above reproach to their children, and there ought never to be a thing happen between husband and wife that would abash or embarrass a son or a daughter, so that when those sons and daughters grow to maturity they can say as I can testify to you today, "My father never did a thing that I was ashamed of or gave me an instruction that I had to blush for." That's your privilege and your duty, you fathers and mothers, to teach young people these things as plainly as you can; then if we can build that kind of family, the family that grows up under that influence will go into a ward organization with the same type of loyalty, and passing through the ward organization will approach the stake organization with the same loyalty and desire to conform. And, of course, out of your strength in your families, your wards, and your stakes grows the strength of the Church.

The place to begin, brethren and sisters, is with ourselves and our own, and if we can come to realize the imperfections of our own practices and change them, God will bless us. That is nothing more nor less than repentance, which all of us should practise daily.

Now I hope that out of this conference there will go a determination on our part to better our lives, starting with ourselves, to develop in our young folk a loyalty to their fathers and mothers, to their ward organizations and their stake organizations and the Church. That loyalty will reduce the adverse criticism that there is. There are many of us that find fault with the things that those of us who stand here try to do in the interest of the people, but loyalty would reduce that, and we would be happier even if we should not realize perfection in sustaining the policy of the Church.

God grant us help in it, I pray in the name of Jesus. Amen.

**I** SINCERELY trust, my brethren and sisters, that I might enjoy an interest in your faith and prayers during the few moments that I shall stand before you.

With you I have been deeply moved and inspired by the proceedings of this great conference. I am sure the address of our beloved President this morning inspired each and every one of us to resolve to live better lives exemplifying the principles of the gospel of the Lord Jesus Christ as we live it day by day.

In the days of the Master there was an Apostle called John the Beloved. He was given that title because he loved the Savior with all his heart. He loved the people. It is a grand thing to know that in this day we have an Apostle of the Lord Jesus Christ, a prophet, a revelator, and a seer, who, because of his kindness and his love for the people, and his manifestations of tenderness toward them, will be known as David the Beloved. I thank the Lord today that he has been restored in his health and strength and pray that the Lord will always bless him to the end that he may be enabled to perform the great tasks that devolve upon him.

Some few weeks ago, returning from an assignment in Los Angeles, I met a man on the train who introduced himself as the representative of a great business which was sending him to Salt Lake City to establish one of its branches. He had made a previous visit, and during the visit he made a tour of the Temple Block, being deeply impressed by all that he heard and saw. I told him that I had the honor of being one of the General Authorities of the Church, after which he launched into a discussion of religion, saying he felt this great nation could be saved only through the application of spiritual principles.

He seemed to be a very devout man, as he attended the services of his church and met his financial obligations therein. His whole hope for salvation was upon the principle of belief only, and he indicated he had no responsibilities in his church other than those already mentioned. The attitude of this gentleman stimulated some thinking on my part as to the value of belief which might not develop into an abiding faith.

The Savior at no time during his

ministry or in the restoration of the gospel ever promulgated the doctrine that man can be saved on the basis of belief. Rather, he made it very clear and implicit in the following statement:

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

In the analysis of this statement of the Savior, it is made very plain that belief in and of itself is not sufficient for salvation, but—"He that doeth the will of my Father which is in heaven."

James made it perfectly clear when he made this statement:

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

If a brother or sister be naked, and destitute of daily food,

And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. (James 2:14-18.)

We cannot wholly discount the principle of belief, for it is the first steppingstone to faith. The Apostle Paul declared, "...for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6.)

Therefore an individual with a firm desire to know God and his purposes, expressing a willingness to keep his commandments, can be a recipient of that divine gift called faith.

The Prophet Joseph Smith declared that faith is the moving cause of all action. It is that great stimulating force which brings into fruition the plans and the desires of mankind. The genius of the gospel of the Lord Jesus Christ in ancient days, and in the restored gospel of this day, demands a program not only which requires faith but also works on the part of the individual who has for an objective salvation and exaltation in the kingdom of God.

(Continued on following page)

We are told that the glory of God is intelligence, that no man can be saved in ignorance. Therefore, if we are to gain the intelligence and the knowledge that is necessary for a place in the celestial kingdom, it will only come about by mental and spiritual effort and works.

God, in restoring the Church of Jesus Christ, so organized it that there would be an opportunity for each and every worthy member to have the privilege of work. The restoration of the priesthood is an evidence of this. Priesthood is the power of God given unto men whereby they may act as his representatives upon the earth and fill certain assignments when called upon by those who preside over them.

Hence, with this authority upon both the older men and the young men, there is an opportunity for service, for the accomplishment of great work; for example, we think of the missionary work, wherein are involved thousands of men and women, both young and old, who are out in the world preaching the gospel to every nation, kindred, tongue, and people.

The same is equally true of the great project of teaching the people at home the gospel of the Lord Jesus Christ. We call it "ward teaching." If ward teaching were done as it should be, it would require the services of every worthy member of the priesthood in the Church.

If there are any of us who are seeking to do the work of the Lord and feel that we do not have an opportunity, all that we have to do, brothers and sisters, is to become engaged in the genealogical work of the Church. I am sure those who have been touched by the spirit of Elijah, and had their hearts turned to their fathers, have gone into this work with eagerness and a desire to see that the work is going to be done or has been done or will be done for those who have not had the privilege in this life of hearing the gospel of the Lord Jesus Christ.

The other day while visiting the St. George Stake, I was introduced to an elderly brother who is ninety years of age, and I was told that he had done the work for ten thousand people. What an achievement! What an accomplishment! I could not help thinking that when that brother passes through the veil and meets these thousands of people, they will rise up and call him blessed. This is an example of faith and works together, for the benefit and blessing of thousands of people.

It is not only intended in this great organization of faith and works that all of the work is to be done by the priesthood, but that our sisters shall have opportunities of service which are found in the auxiliary organizations of the Church, teaching the children and in rendering assistance to those who are in distress of any kind.

Consider for a moment if you will a

ward organization in its requirements of personnel with the presiding authorities of the ward, the officers of all the auxiliaries, and the ward teachers. Opportunities for work in the kingdom are immediately available for at least two hundred members, while in the churches of the world, only one or two people would have this opportunity.

The work of which James spoke in connection with faith is divided into two divisions; that which has to do with the spiritual and that which has to do with the temporal works. In illustrating the point of temporal works, Brigham Young declared:

Everything connected with the building up of Zion requires actual, severe labor. It is nonsense to talk about building up any kingdom except by labor; it requires the labor of every part of our organizations, whether it be mental, physical, or spiritual, and that is the only way to build up the kingdom of God. . . . If we build up the kingdom of God, or establish Zion upon the earth, we have to labor with our hands, plan with our minds, and devise ways and means to accomplish that object. (*Discourses of Brigham Young*, 1943 ed., p. 291.)

One of the great temporal works of the Church is found in the welfare program. It affords an opportunity for all to participate, from the young boy or girl to the aged man or woman who is physically fit. It requires much physical labor, but out of our physical effort comes a spiritual blessing—a spiritual blessing wherein, brethren and sisters, we keep part of the first and great commandment to "love thy neighbour as thyself." If we actually love our neighbors as ourselves, we are going to endeavor to do something for those who are in distress of any kind.

Construction of meetinghouses demands physical effort which in reality contributes much to the building up of the kingdom. There has never been a time in our history as a Church when so many meetinghouses have been erected as in the last five or six years, and the most inspiring factor in this great project of building is that members of the various wards have contributed physically for their labor as well as having made financial contributions.

Last Sunday it was my privilege to attend the conference of the St. George Stake, and when it is my privilege to visit the city of St. George, I am always thrilled and inspired as I admire the beautiful tabernacle erected almost a century ago by the pioneers. This lovely building is an excellent example of architectural and structural achievements. Its walls are just as straight and true today as the day that the pioneer masons laid stone upon stone. Out of the construction of this lovely building, the Lord answered the prayers of the people, and his blessings were abundantly be-

stowed upon them in a time of stress and difficulty. When President Brigham Young requested the people to erect a tabernacle, some were surprised because of its size and the small membership which there was to attend, but without question and with profound confidence in their great leader, they went to work.

Finally, when the roof had been placed upon the building, and it came time to buy the windowpanes, it was necessary to order them in New York. These windowpanes were shipped down along the east coast of North and South America and around the Horn, and up to San Francisco, and finally transported to the city of Stockton.

Upon arrival in Stockton, the brethren in St. George were notified that the windowpanes were there, and were now ready to be delivered for a cash consideration. By this time the cash resources of the people had been exhausted and when they were asked to pay for the windowpanes, they did not know what they were going to do; but great faith was manifest by the leaders of the people, which impressed them to call upon God for assistance. Thereafter, preparations were made to make the trip to Stockton. Finally, before departure, the brethren gathered together and supplicated God to the end that they might have the cash with which to pay for the windowpanes. In the midst of their supplication, a knock came on the door. It was opened, and an old Scandinavian brother who lived in the Washington Ward just north of St. George placed in their hands a bag containing between six hundred and seven hundred dollars which was enough to pay for the windowpanes.

The faith of these brethren was so great that their teams had been hitched up and they were ready to leave immediately after their prayers, which is an evidence of the profound faith which motivated them to go forward with their building program even though the necessary cash was not in sight, and hence, the St. George Tabernacle and the temple stand as a monument to the faith and works of these great pioneers.

In the days of the Prophet Joseph Smith when the gospel was being restored, the Lord declared to the Prophet, "I will pour my Spirit out on all flesh." (See D. & C. 95:4.)

The outpouring of the Lord's Spirit generated in the hearts of men a degree of faith that moved them to great works which have brought manifold blessings to humanity. For instance, Thomas Edison had faith so great in the utilization of electricity for lighting that after hours, days, and months of work, the electric light bulb was made available in addition to many other electric appliances which have brought comfort and luxury to the people.

Another outstanding example of faith and works is the Wright brothers who were thought to be mentally weak



# FORGIVE

# AND BE FORGIVEN

By *Albert E. Bowen*

OF THE COUNCIL OF THE TWELVE

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors. (Matt. 6:5-12.)

## Joseph L. Wirthlin

when they advocated the idea of flying through the air with a contraption heavier than air itself, but out of their faith and their works there has now been developed one of the greatest methods of transportation that the world has ever known. Radio and television have come as the result of the faith and the works of their inventors.

There were great souls that had a profound faith in the principles of righteousness, of whom Abraham Lincoln is a great representative. As a young man he visited the city of New Orleans where he witnessed the sale of human beings over the auction block. He declared: "If I ever have a chance to strike this thing, I will strike it hard."

His faith in the great principle of freedom motivated him to take action when he was president of the United States. He struck slavery hard, and the shackles were removed from thousands and thousands of oppressed people who now enjoy their liberty.

Brethren and sisters, I feel in my soul as the Apostle Paul felt when he declared, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation. . . ." (Romans 1:16.) The godly power Paul speaks of is the combination of faith, the divine motivator, and the works of the individual. These together make salvation and exaltation in the kingdom of God a certainty.

Some few days ago the office of the Presiding Bishop was visited by a Hindu doctor from India. He said he was a Christian. He pointed out to us that as he traveled from the south-

THAT LAST is the particular passage in this prayer that I want to call attention to. If we have learned anything through the proceedings of this conference this day, it is that this gospel is not something to talk about. It is something that requires deeds. It calls for action, and it is only what we do, not what we say or what we profess, that counts.

The people of this Church can carry this message with them to their homes or wherever they may chance to go and lay it down as the foundation principle of their faith, the promise of the future.

It is only as we do the will of God that we have claim upon the promised

blessings, and one of the particular things that I want to stress is the principle inherent in this sentence in the sublime prayer which I have just read: "Forgive us our debts, as we forgive our debtors." That calls for action. It calls for self-control. It calls for putting into practical effect one of the teachings that the Lord has given us.

It is not easy to practise. We are all disposed to be very charitable toward ourselves and our own misdeeds, our own failures and weaknesses. We hope the Lord will be charitable to us, that when we stand before the bar of justice, notwithstanding the exactions of the law which must be obeyed, and notwithstanding our own lapses, he who knows the heart, and knows the desire, and knows the effort, and consequently being possessed of all the factors essential to a righteous judgment, will somehow be kind and generous and will take into account our good efforts, our attempts to live righteously, the piety of our purposes, the struggles we have made against odds, and he will balance all these worthy desires of the heart and struggles of the flesh over against our failures, and the things wherein we have sinned and failed to measure up to the full standard of complete perfection.

We all hope that on behalf of ourselves, but it is not so easy for us to accord the same generous consideration to those we feel have trespassed against us. We are more likely to be disposed to exact the full payment of the debt to us personally, while hoping in our hearts that God will be lenient in his judgment of us.

I think there is involved in this principle the doctrine of the first great commandment, and the second, "... Thou shalt love thy neighbour as thyself." (*Ibid.* 22:39.) Those are easy words to say, but do we ponder what they mean? How do I love myself? Certainly I do not wish myself any ill luck. I do not wish myself any misfortune. I hope my efforts will be prospered. I hope I will be spared misery and distress and sickness and suffering. I hope I will have power to do the things I have it in my heart to do, and to succeed in my undertakings. If I love my neighbor as I love myself, then I must be equally anxious for him, that he shall be prospered, that he shall escape misery and suffering and trial and distress, that his endeavors shall be fruitful of good.

ern boundary to the northern boundary of the state of Utah noticing the many meetinghouses that had been erected, he was convinced that he was among a Christian people. And after becoming conversant with the gospel and the religion of our people, he declared, "This is Christianity in action." Faith and the works of the gospel constitute Christianity in action as Jesus Christ revealed it to the Prophet:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

If our light is to be a standard unto the nations, then well might we follow the admonition of James when he said:

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. (James 2:18.)

This people have the greatest obligation of any people in all the world; for first they have covenanted with God their Eternal Father that they will manifest their faith and their works in the cause of his beloved Son, Jesus Christ, and that the world seeing their works will declare as Isaiah of old declared: Come let us go up to the house of Jacob's God and learn of his ways and walk in his paths (See Isaiah 2:3), to the end that the world and all of us may be free of the pernicious doctrine that men can be saved by belief or grace, and that we may know that salvation and exaltation in the kingdom of God rests wholly upon faith and works, which I pray will be the blessing of all of us, in the name of Jesus Christ. Amen.

(Continued on following page)

I cannot hope to climb to the position I desire to achieve by stepping on the back of another and crushing him down in order that I may gain his favorable place. Suppose I am a violinist. I excel in my profession, my art. I have enjoyed the reputation for a long time of occupying first place among the members of my community. I am the greatest of them all. Then one day a younger man comes along, as will inevitably be the case, and he chances to excel me in the art, and I stand in jeopardy of losing my position as first.

I suppose I should wish for him that he break his hand so that he cannot play any more, and so that I will not be toppled from the pinnacle that I have occupied, and can still be supreme in the practice of my art. That is not keeping the commandment. That is not loving my neighbor as I love myself. I would not wish myself any such misfortune. I would always want to do my best, freed from artificial hindrance. I should, if I would obey the commandment, without regard to the consequences to me personally, my own ambitions and desires, rejoice in the excellence of the performance of my rival, and wish only for him all the good I would wish for myself.

I will, if I am honestly observing the commandment, wish for him the success, the glory that has been accorded to me by reason of my past station. It is easy to say those words, "Love your neighbor as yourself," but how hard it is to bring them right down to actual practice, even when our own superiority of position might be involved, the sacrifice of it. If we really could bring ourselves into full accord with that commandment, we should rejoice exultantly in the good fortunes that attend the efforts of our fellows, no matter in how great a degree they might eclipse us or how far they might excel us. You see, it requires that we root out envy, that we root out selfishness, and that is the way we grow in the development of character and the cultivation of those perfections which God has directed that we strive to achieve.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (*Ibid.* 5:48) was the admonition of Jesus, and if we would attain that station and bring ourselves to that degree of conquest of our own ambitions, then we shall have to rejoice in the good fortune, the achievements, the attainments of our fellow men without regard to the eclipse of ourselves.

Returning to the text, we cannot expect that God will forgive us if we refuse to forgive those whom we have found occasion to criticize. The measure of man's achievement lies not altogether in where he gets to. You have to have regard for the place which he started from, and the degree of his advancement, though he has

# A TESTIMONY Of The REDEEMER

*By Marion G. Romney*

OF THE COUNCIL OF THE TWELVE

MY BELOVED brothers and sisters, coming to this stand and speaking to you is not a new experience. This is the twenty-second time I have climbed up here in the last ten

not reached so high a place as one of his fellows, may be greater because of the handicap of position from which he set out.

We all hope and trust and pray and depend upon the mercy of God. We hope he will be merciful to us, but we have no right to expect the extension of his mercy to us in any further degree than we are willing to extend mercy and charity and forgiveness to our fellow men, whose actions we scrutinize with much more care and less leniency than we scrutinize ourselves and our own deeds.

Those are some of the things we have to learn to do. That is putting into practical application some of the positive requirements of this gospel. We are learning to do, to be doers of the Word and not hearers only. So it is with every other precept. There is no teaching in the whole compass of the gospel of Jesus Christ that ever brought injury or harm to any man.

The following of those brings only happiness and joy and peace and comfort and progress. There has never been anything required of man that would degrade him or lower him in the scale of being. We are safe when we keep the commandments.

But we must analyze the commandments. We must know what they signify. We must know what they require of us individually and personally, and our greatest concern is not with somebody else. Our greatest concern is with us. Are we measuring up?

May God grant that in our daily pursuits, in our daily efforts, we shall always be mindful of the fact that it is not what we profess or what we pretend, but only that which we do and the degree in which we comply in our own actions with the commandments of God that counts.

This I pray in the name of Jesus. Amen.

and a half years. I am not a stranger to you. Many of you know me—some of you may know me too well. This call has set up a tremendous emotional reaction in me. I didn't think there could be such a big tempest in such a little teapot. I suppose that I need the help of the Lord now more than I ever needed it in my life. Will you please ask him to give me strength to make a few remarks appropriate to this occasion.

The great respect I have always had for the office to which I am now called contributes greatly to the emotional strain I am experiencing. Men who held these offices were godlike men in the eyes of my parents. When they came to Old Mexico where I lived as a little child, I almost thought they were of a different race.

I remember what we thought of President Joseph F. Smith when he came. I don't remember any of the brethren who are now living coming down.

I have always thought of this office as the office of a special witness of the Redeemer of the world, and when I think about the Redeemer of the world, I think about the great council in the spirit world when he undertook to be the instrument and made the sacrifice to put into operation the gospel of redemption. I understand that God the Eternal Father was the author of the plan. I get that from President John Taylor. Jesus sponsored it.

"I will go," he said. I believe Brother Whitney put it in these terms: "Mine be the willing sacrifice, the endless glory thine."

Next I think of the Redeemer on the mount with the brother of Jared twenty-two hundred years before he was born in the flesh, as the infant child of Mary. There I get the idea of what I think a spirit looks like. The brother of Jared thought he had beheld flesh and blood, but the Spirit spake to him, saying, "Thou hast seen that I shall take upon me flesh and blood." (*Ether* 3:9.)

Then he said, "Seest thou that ye are created after mine own image?"

THE IMPROVEMENT ERA



Yea, even all men were created in the beginning after mine own image.

"Behold this body," [which looked to the brother of Jared like a body of flesh and blood and bone] said the Spirit Jesus Christ, "this body, which ye now behold, is the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (See Ether 3:15-16.)

And then I think of the Redeemer, that great spirit who created the world under the direction of God, our Eternal Father, entering the body of a tiny infant in a manger in Bethlehem.

I think of him in the temple at the age of twelve already somewhat conversant with his mission, when he said to his mother—I don't think in any sense of disrespect when she chided him a little about being there without her knowledge: "... wist ye not that I must be about my Father's business?" (Luke 2:49.)

I think about him through his ministry. I could mention many cases, but I shall not take much time. I think about his baptism as the beginning of the pattern that we must follow. I think about him at the well with the Samaritan woman when he said that whosoever would drink of the water that he would give would never thirst again, because that water would be a well of living water, springing up into eternal life.

I think about him when Lazarus had passed away, and Mary and Martha came out to meet him. I don't remember the conversation exactly, but I believe Martha said, "Lord, if thou hadst been here, my brother had not died," and Jesus said, "... I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11:21, 25-26.)

I think of him in the temple during those last days of his mortal life. I think of him in Gethsemane. I will pass the scene. It moves me too deeply. He suffered for me there, and for you. I think of him on the cross. I think of him in the Grove with the Prophet Joseph, and the Father, his Father, the Father of that Spirit of his which appeared to the brother of Jared, the Father of my spirit, as President Clark has just explained, the Father of the spirits of all men.

When I think about being a special witness of him, and I remember that Peter, James, and John could not stay awake through his last suffering in Gethsemane, I think of some who have failed. I don't want to fail.

I think of those who have given their lives for the witness. I have counted that. If it should be necessary, I hope I will not falter to give my life for the testimony of Jesus. I know he lives. I doubt if I will know it better when I meet him.

I shall not go further. I would like to pay my respects to these men. I know President McKay holds the authority that the Prophet had, and I know the Prophet held the authority that Peter held. I have loved President McKay for a long, long time. He doesn't remember when I first fell in love with him. I guess he doesn't remember when you did, either.

It was down in Los Angeles in the winter of 1912 and 1913. We were known then as Mormon refugees. We had lost our home in Mexico—invited out down there. Brother McKay came to Los Angeles; he came to Sunday School, and he took a glass of water. He had a pen in his hand. He showed us how clear and beautiful the water was, and then he dropped a drop of ink in the water, and it clouded it all through, and he said to us little fellows, "That is what sin does to a life," and I have ever since then, President McKay, been trying to keep that sin out of my life.

I met him over in Australia. I got frightened of him over there. I was president of the conference. They used to call districts "conferences." I was conducting, and when he looked at his watch, he said, "Brother Romney, I believe it is thirty seconds late." So the next time we started a meeting, we weren't late, and Brother McKay looked at his watch and said, "Brother Romney, I believe it is fifteen seconds early."

Then he didn't take me with him when he went up to visit the Genolean Caves; he took Elder Bischoff. I remember when he came back and taught us a lesson, telling us how those great stalagmites and stalactites in the caves were made by infinitesimally small deposits from drops of water.

Then he told us that was how a life was built. Every thought we thought, every word we spoke, every deed we did, registered on our character. I never have forgotten that, either.

I have always loved President Richards since I knew him. I went out with him in my early work as an Assistant, and I remember how he conducted conferences. He did it with the skill with which an artist paints a picture. I think everything he does is done beautifully. I sustain him with all my heart.

Then this great man, President Clark, has been closest to me of all the Presidency, in the administrations of President Grant and President Smith and now President McKay, because he has been directing for the Presidency the work that I have been assigned to. I don't think there is a man in the world who loves righteousness and is acquainted with Brother Clark who doesn't love him. He has been to me as a father. I love you, Brother Clark, with all the strength of my life.

I love Brother Smith, President Joseph Fielding Smith. He has been most kind and thoughtful of me. I thought he treated me especially good until I got talking to the other brethren about him and found out that he treated them all the same.

Now I love all the brethren, every one of them. I won't go down through the Twelve, except to mention Brother Lee and Brother Moyle. They are my closest associates. Brother Lee is a seer. I know I'll never go wrong if I'm with him, and I know I'll never go hungry if I'm with Brother Moyle because he is so liberal.

I love the brethren I have worked with, Thomas and Clifford and Alma, and Nicholas who passed away, the Patriarch, the Seventy, the Bishopric, and these new men who come in. Some of them I have been close to.

Now I would just like to say I am grateful for my heritage. Both my families are of long-standing in the Church, the Redds and the Romneys. I am claimed by both of them. The Redds claim I am a Romney, and the Romneys claim I am a Redd, but I am proud of them both. I am very grateful for my father, the late George S. Romney, and my sainted mother who sits here today in tears. I am grateful for the righteous home they reared me in—Mother, I tell you I am grateful.

I am grateful for my own family and their support of me; my sons and daughter-in-law, my sixteen-month-old granddaughter who gives me lots of joy, and last, but not least, my beloved companion, the sweetheart of my youth, and the mother of my children. They have never put a straw in my way. We had been married seventeen years when I became an Assistant to the Twelve, and I had only been away from home, leaving Ida alone two nights. When I first started traveling around the Church, it was hard for her. She used to cry every time I left and every time I came back. Now she only cries when I come back.

I am very grateful to you, my brothers and sisters. I love every one of you. I know some of the contributions you make. As I go about the Church and see you come to the meetings the brethren authorize me to call, I learn your hearts and your loyalty.

I sat in a meeting this morning with two regional councils, and I saw them yield to the decisions that have been made by these great men of the Presidency with the finest spirit of unity that I have ever beheld. I love you for what you have done for me as you have received me into your homes.

I will do everything I can to serve you, and I will do everything I can to honor this high calling. God bless you, and God bless me, and will you please pray for me that no enemy shall dent the small sector of the line which I am assigned to defend. I pray in the name of Jesus Christ. Amen.

# The SEARCH For TRUTH

By Levi Edgar Young

PRESIDENT OF THE FIRST COUNCIL OF THE SEVENTY

Blessed is the nation whose God is the Lord." (Psalm 33:12.)

**M**Y BRETHREN and sisters, I pray for an interest in your faith and prayers, for this is a holy place from which to speak.

In the dedicatory prayer in the Kirtland Temple given by the Prophet Joseph Smith we have these words, "seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith." (D. & C. 109:7.)

But where shall wisdom be found? and where is the place of understanding?

Man knoweth not the price thereof; neither is it found in the land of the living.

The depth saith, It is not in me: and the sea saith, It is not with me.

It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold.

Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

(Job 28:12-17, 28.)

To me, one of the great defects of our day is the lack of wisdom. If there were wisdom enough in the world to direct the course of human conduct, we need not have wars. If we were wise enough, we would search for truth in solving all of our problems. We would try to discover the causes of these problems, and we would seek more wisdom in their solution. We would search for the truth without prejudice, but with an understanding mind and heart until through wisdom we could agree among men on important solutions for permanent peace and the betterment of mankind. Such wisdom demands that we have a deep faith in God, active minds, with insight and understanding of the realities of life, and the teachings of the Redeemer. In the book of Ecclesiastes we read,

Wisdom is better than strength . . .

Wisdom is better than weapons of war. (Ecc. 9:16, 18.)

We Latter-day Saints are searching for truth in ourselves in order to contribute to the peace and the betterment of the world. Yet we cannot find truth without hard work, patient and sincere work in the form of study, over a long period of time.

This is what a French writer meant when he said, "Nothing is really known until it has been known a long

time." Wisdom considers things in the long run; it considers life from the standpoint beyond the individual, beyond the local, beyond the temporary and changing. It looks upon society from a high plane and in the pattern of eternal progression. In other words the goal of wisdom is the building of the kingdom of God upon the earth.

The young people of today must be taught to work and study hard that they may establish a good beginning in their search for truth. We read again, "The things that thou hast not gathered in thy youth, how shall thou find them in thine old age?" How important it is that the early education of our children be encouraged and developed that a sound basis of study may be established. There are only a very few years in every life, when the mind is fresh and plastic and the memory able to retain. These years should not be wasted; they should be used to every possible advantage in the search for light, in the development and growth of thought and deeds. Let everyone remember that the work he does shall rise up in judgment against him, and the roots of self-respect lie in work done to the best of man's abilities.

President Joseph Young, who for many years was the head of the First Council of the Seventy, taught that the most effective way to satisfy one's noble impulses is training one's intelligence to its highest pitch, having a depth of faith in Almighty God. Such training means years of study of good books, years of devotion to the search for truth. This is what the gospel of Jesus Christ demands of you and me.

Every man to be educated on any rung of the ladder must have a teacher, not necessarily in the school-room, but he must be taught by a good book, a good friend, a leader. Let us not be accused as were the Stoics of ancient times that "The nourishment of religion was drawn from the shallow springs of their own intelligence." That is our trouble today.

Let me read to you from the Acts of the Apostles. One Philip is admonished by the angel of the Lord to go to the man of Ethiopia to be taught and to understand what he is reading. As a result the Ethiopian was converted to Christianity.

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

And he arose and went; and, behold, a man of Ethiopia, a man of great authority under Candace queen of the Ethiopians,

who had the charge of all her treasure, and had come to Jerusalem for to worship,

Was returning, and sitting in his chariot read Esaias the prophet.

Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understand thou what thou readest?

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. (Acts 8:26-31.)

The great missionary of Christ, Paul the Apostle, was a man that was ever searching for truth, ever alert, never at any time mentally inactive. His was an active mind, seeking truth in the university at Tarsus. He was a student of the great teachers, Gamaliel and Hillel. When Paul received the vision and was converted on the road to Damascus, even then was his mind active in his intense search to understand the word of God and obtain the wisdom of the great message. Paul knew that the life spent in the search of truth was not an easy one. He realized that his mission was to gain understanding of the truth of Christ and to teach this truth to others. Paul might have said: "The easier road I leave to others, I have chosen the harder one." It was Emerson who said, "God gives to every man the choice between truth and repose; he cannot have both." But when Paul said, "I have chosen the harder road," he might have added, "but I have also chosen the happier one," for the search for truth is a happy search, an interesting one, an adventuresome, exciting road to travel.

A child begins his search for truth with his mother to guide him, in the reading of childhood rhymes and stories and classics, Bible stories, tales of heroes, and as he grows and develops, he continues his search in the study of history, certainly one of the great fields in which the wisdom of the ages is contained. Unexcelled in the field of history are the Old and New Testaments, in connection with the other great works of Holy Writ. We find in the scriptures the words of great poets, great writers—the highest, the most exalted expressions of human thought.

Every student of Church history knows about the high school established in the Kirtland Temple. The students were taught English by reading the best literature and the ancient classics. The principal of the school was Professor H. M. Hawes. There were also established Hebrew, Greek, and Latin classes; the professor of Hebrew was Joshua Seixas. I have found out that the attendance at these classes on the part of the elders was very large, and we have from the records the statement of how the Prophet Joseph Smith attended night in and night out the Hebrew and Greek classes. He undoubtedly felt and responded to the beauty of these languages, for only those who have studied Greek and Latin and Hebrew know of the beauty and richness of the literature that has come down to

THE IMPROVEMENT ERA



the present day from those far-off times. The Prophet Joseph Smith shows us the majesty of the statement, "Seek ye knowledge out of the best of books," and Joseph Young, president of all the seventies in his day, insisted that the seventies in their respective quorums become students of literature and philosophy and religion. Thousands of them adopted the motto that, "Knowledge is Power." The beauty of this idea lies in the fact that the concept of what knowledge means with the Latter-day Saints is this truth that God blesses us as we approach him with deep faith and ask his blessing in our obtaining knowledge. Our minds and hearts are opened, and we become students in the true sense of the term, for it is under God's direction that we learn, and Jesus Christ our Redeemer becomes our greatest teacher.

The young student devotes himself to the study of literature and art, engineering and medicine, and whatever he may choose, and in all he learns the truth and beauty of morality, the truths of nature, and of life itself, the truth by which he gains the understanding and knowledge of God through his faith. Then these young people are on their way to life everlasting. They put into practice our Thirteenth Article of Faith:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.—Joseph Smith.

I pray that we, and all America,

may hark back to our forebears in our American history, to those who gave us by the divine will of God the Constitution of the United States, and who saw in this government the grandeur that God himself wished, for the word of the Lord is right, and all his works are true.

He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . .

Blessed is the nation whose God is the Lord. (Psalm 33:5-6, 12.)

May the American people bring back the ideal of the search for wisdom through faith in God, may God become again the Lord of this nation, I ask in the name of Jesus Christ. Amen.

## MY TESTIMONY

*By Stayner Richards*

ASSISTANT TO THE COUNCIL OF THE TWELVE

**M**Y DEAR BROTHERS AND SISTERS, during my life I have had a number of shocks, but this one that has come to me today is the greatest of them all. Like Elder Romney, I have always loved, admired, respected, and in my humble way, attempted to support the General Authorities of the Church. I have placed them upon a higher plane. I have appreciated their wisdom, their judgment, their counsel, and their righteousness.

Now, realizing my inability, my inadequacy, to be asked to step in and associate with those brethren completely overwhelms me. I would be ungrateful if I did not thank them for this appointment, and thank you for sustaining me today, and all I can do is to promise you that I shall give to this calling the best that I have.

If you will pardon a personal allusion, I would like to say that throughout all my Church life, in the bishopric, stake presidency, and in the mission field, I have had a wonderful example in the life of my elder brother. Because of his great devotion to the Church, and the study and the preparation and the effort that he has made to qualify himself to measure up to what was expected of him, he has been an inspiration to me.

Knowing as I do his great appreciation of propriety, of ethics, and how sensitive he is pertaining to these matters, in making sure that none of his family or relations ever received any favoritism, I want to assure you now that if you regard this appointment as a mistake, as I do at the present time, that you will not blame Brother Stephen L. for it.

Possibly the only resemblance we have is that we have about the same amount of covering to go over our

heads, and if you will observe, we both part our hair in the middle.

I shall take just a few minutes to tell you about missionary labors in Great Britain. First, I would like to say that that's a beautiful country, with its green pastures and countryside the year round. They are good people that inhabit those islands. Most of you, I think, can trace your genealogy and your blood strain back to those people.

They are courteous. They are honest. They have a sense of justice, and I regard England as one of the cradles of real democracy. No one can come into that land as a refugee from any country where he has been persecuted, but what he finds asylum. I have a high regard for the English people.

Right now they are greatly concerned about the health of their monarch, and I would like to advise if it is not already being done by those of the English people, that they pray for King George VI. He and his family are real Christians, as they understand Christianity. They are very self-sacrificing, and they are greatly loved and respected by all their subjects.

In the mission field, I am happy to report, conditions are quite satisfactory. Sister Richards and I have had the pleasure of trying to build upon the fine foundation that was laid by President and Sister Boyer. They did an excellent work there. The mission will always be grateful to them for the excellent work that they accomplished and the devotion that they gave to the cause.

Our auxiliary organizations are functioning very well considering the obstacles that they have to face. Most of them are officered by local people,

and those local people are assuming their responsibilities with a high degree of seriousness, and they are meeting with considerable success.

I would like to thank on behalf of the presidency of the British Mission the fine parents who have maintained those missionaries that we have there. We thank you for the encouragement that you have given to them, and the financial support that has made their presence there possible.

May I tell this group assembled today that among those parents we have found those who were very willing to give of their means to help out in the cause. We have had two of them who have each given a thousand copies of the Book of Mormon for the work. One couple gave \$1680.00 to purchase an automobile for the two special representatives of the mission presidency to travel over the different districts. We had a couple that gave \$675.00 to make it possible for those branches that could not afford new song books to receive an adequate supply.

Also in the mission field we have those with generous hearts. As we concluded one district conference, one good brother and his wife came up to me and handed me an envelope and said, "President Richards, there is one hundred pounds that I wish you would use for the missionary work."

Just before I left, I was called to the hospital to see a brother who has been sick for some time, and for whom we have prayed to the Lord that he might be blessed and made well. When I arrived, he handed me a piece of paper and said, "Would you read that?"

As I read it, I found out that it was a codicil to his will in which he had provided that when he died, a sufficient amount of his money should come to our Church to pay the full cost of one of the new buildings that we contemplate building.

These acts of generosity naturally  
(Continued on following page)

make us feel that the gospel of Jesus Christ is penetrating the hearts of the people, who are being made to realize that, after all, it isn't what you have, but it is how you use it, and they love the gospel so much that they are willing to give of their means for its support.

Our missionaries are a wonderful lot. Sister Richards and I love them with all our hearts, just as we do our own children. We adopted, when we went into the mission field, what is called the Anderson Plan of proselyting. I may possibly not be considered out of order when I pay respect to Elder Anderson and whoever assisted him in working out that plan, for we have found out that it is a very practical and methodical way of presenting the gospel of Jesus Christ.

I remember well forty years ago as a missionary when we used to pass a series of three tracts to the door, attempt to get a conversation, or attempt to get a cottage meeting, and finally carry on in that work.

Brethren and sisters, that is only the A B C's compared with this plan. Christ told his disciples, "... Go ye into all the world and preach the gospel to every creature." (Mark 16:15.) That is what the missionaries are doing with this plan. They go to the door and with smiles on their faces, and the best personality they can develop, hold up the Book of Mormon, and they try for fifteen minutes to preach the gospel. They try to lend that book and then secure a cottage meeting. Then they carry on twelve different lessons in which they take up one at a time the principles of the gospel and try to secure an agreement on the truth of every one of those principles.

I don't know about the other missions, but I know that it is working among our missionaries, and I thank God for the way they work. They are willing to work from nine o'clock in the morning until ten or eleven o'clock at night, and they love it.

They are happy because they are busy, and I think I will try to prove to you just how hard they are working.

The last report showed that some districts are averaging 107 hours tracing a month among the missionaries, twenty-six street meetings a month, twenty-eight copies of the Book of Mormon lent a month, and as high as forty-seven cottage meetings a month, which means that each missionary is attending ninety-four because each missionary takes credit for only the ones that he conducts. That can't be done without work, and work in the Church never hurt anybody; and it never will.

As a result of their work they have lent out up to date over 29,000 copies of the Book of Mormon. They have had the pleasure of baptizing, because of the Lord's blessings upon them, almost eight hundred, and at the present

rate they should lend out about 40,000 copies of the Book of Mormon by the end of the year, and they should be servants in the hands of the Lord in bringing in between 1,000 and 1,100 new members into the Church.

We rejoice in the great work that they are doing. May I say that they are living so close to our Father in heaven that they feel to call upon him on every occasion, and when the question comes up among the investigators, "How can we give up tea, coffee, and tobacco that we have used all our lives?" these missionaries, with their faith in God, say, "You kneel down and ask your Father in heaven to help you, and he will take the desire for those poisons away from you that you will never feel the urge to take them again."

When they ask, "On the amount that we make, how can we pay one-tenth into the Church?" they tell them the same way, that if they will trust the Lord, the Lord will bless them so that the nine-tenths that they have left will go farther than the ten-tenths that they receive.

The Lord has answered their requests in the most wonderful ways. I wonder if you realize how much faith these missionaries have. It is a marvel to me.

One of our district presidents went into Colchester in the Norwich District there. He just happened to be there at noon with his companion to work with the two missionaries. One of them said, "Will you go out and hold a street meeting with us?"

He said, "Why, you are not going out in a rain like this? It is raining cats and dogs outside."

The other replied, "Sure, we are going out."

He said, "All right, I'll go with you."

They knelt down and had a word of prayer. By the time they got to the corner and started their street meeting the rain ceased, and that is unusual in England. They held their street meeting and started home, and the rain started up again. That elder

told his president that every time that week it had been exactly the same way.

Our missionaries entered upon a program for six months of preaching love and kindness. Let me tell you how it worked with one of the missionaries. He was on a street meeting corner in Leeds and as he stood up, one of the hecklers gave him one of the worst lashings of invectives that any man could receive. He tore him down and tore the religion down.

What did this elder do? He lived what he had been preaching. He stepped down, walked over to the gentleman and said, "You have given me an awful calling down today. Possibly it is all right. I just want you to know that I hold nothing against you for it, that I love you, brother, and I would like to shake your hand." Then he went back to the stand.

A young woman was heard to comment to another, "I didn't know that anything like that could happen outside of the New Testament."

There are other things that I could tell you, but I must not take more time. I must not close without saying that if I have given the impression to any that I claim any credit for what has been done there, and is being done, I am sorry, because I claim no credit at all. It has all been done by the missionaries, and the Lord's blessings that have attended them. Sister Richards and I have been merely innocent and admiring bystanders on the sidelines urging them on.

I would like to say that I do appreciate my beloved wife. All my life she has been a wonderful companion. She is so full of faith and devotion to this work that she has been an inspiration to me, and I think it is only fair to say that I feel she has done an excellent work in presiding over the Relief Society there in the British Mission.

May God bless you, my brethren and sisters, bless all the missionaries throughout the world, and cause that his Spirit may ever attend them in their labors in my humble prayer in the name of Jesus Christ. Amen.

... *Fourth Session* ... SATURDAY AFTERNOON, OCT. 6, 1951

## ACCEPTANCE OF A CALL

*By ElRay L. Christiansen*

ASSISTANT TO THE COUNCIL OF THE TWELVE

**M**Y BROTHERS and sisters: In spite of the many kindly and sincere words of commendation and confidence that have been spoken to me in the past two hours, I stand before you in the depths of humility, and with fear and trembling do I accept this calling that has come to me

at this time. Never once have I thought that such a great assignment would ever be given to me, but I can assure you that inasmuch as it has come through the proper authority, I shall do my utmost to do honor to the position and to the work that I am assigned, and to this great Church.

THE IMPROVEMENT ERA



and to serve the Lord and you people with all my heart and strength.

Long ago I promised the Lord that I stood ready to give or to do anything and all things which he would ask of me through his servants. I have tried to do that, and again I commit myself, in your presence, to that course in life.

I have never yet been up against a task that was difficult for me but what I have found the immediate and sustaining support of my wonderful wife, and along with that, the encouragement of my children. That support has been one of the most helpful, strengthening influences that has come to me in my life. With their help, and with the help of the Lord we have gone along and done our best.

I remember one time, a few years ago, I was asked if I would serve as the first counselor in the presidency of the East Cache Stake. I already had what I thought was all I could do. I was given about an hour to decide whether I would or would not accept the call. I was debating it seriously, although I knew in my heart that I couldn't refuse. My son, my only son, was at home; (my daughters were not at home), and after conferring with my wife about it, I decided to call him from his room and tell him what had happened and see what he might say. I said, "John, they have asked me to become first counselor in the presidency of this stake."

Before I could ask his opinion he said, "Well, you're going to take it, aren't you?" And so I hesitated no longer. How I appreciate that! Now that this call has come, I am sure that my family will help me to become composed and to do my duty.

I have wondered just how long this stupor lasts when one is called into these positions. I have felt as if I were in a daze, and it doesn't seem to leave quickly, either.

I have learned to love these brethren, the General Authorities of the Church, and I have tried to sustain them, and I here pledge that I shall sustain them continually in their work. Some of them toured the mission with us. We were "greenhorns" at the work, but the comfort and encouragement and assurance from these wonderful men I shall never forget.

We sang with them as we journeyed and talked with them intimately. They pointed out needful and useful things that we might do, commended us on the few that we had done, but the confidence they inspired and instilled into us was most helpful and heartening. I can never forget that! Then the association now and again in the transacting of the business that I have had to do with the other brethren; their coming into our stakes; the kindness and the wisdom that they show is beyond compare.

I am sure that they will yet be patient with me, and tolerant and helpful. I beg this of them, along with the help of my family which I may well expect. And, I still can look to my Father in heaven for added support,

and be assured that as he has always done, he will continue to strengthen and help me in the work that I am to do in his Church and kingdom.

I like that song we sang this morning, "I'll strengthen thee, help thee, and cause thee to stand, upheld by my righteous, omnipotent hand." I am sure that help will be forthcoming.

Brethren, and sisters, I have a testimony of this gospel. Were it not so, I would not accept these assignments. I know that God lives; that Jesus is the Christ, and that Joseph Smith was the instrument in his hands to restore to the earth the gospel, the power of the priesthood in the last days for the last time. There is no doubt about this in my mind, and I testify to you that it is so.

I realize that this testimony, in order to be sincere and genuine, and any testimony which we declare, should be accompanied by good works and by serving our Father in heaven; by doing his will and keeping his commandments, otherwise it is merely as sounding brass.

Two passages of scripture have helped me greatly as I have come along through life. When I first read them, they made an impression upon me.

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (D. & C. 6:7.)

That helped me.

And the other one which has helped me to dedicate my time as needed is found in the 103rd section of the Doctrine and Covenants and reads:

Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again.

And whoso is not willing to lay down his life for my sake is not my disciple. (Ibid. 103:27-28.)

I hope I shall never falter in my determination to serve him, for I love the Lord with all my heart.

There are things that I would like

to have finished that we have begun in our stake. We have a 372-acre farm as a stake welfare project, and I, along with my brethren, have had a great deal of satisfaction out on that farm this summer, working hard and seeing these buildings being erected and equipped to carry on our dairy project. It has been a great thrill to be out there with the brethren and enjoy the fellowship and the association that come under those conditions.

We have some little cards that we have the brethren fill out at the end of each day's work showing the amount of time they spend and the type of work they do. I looked over some of those cards one day and found one of the young elders, who was out there for the first time, had been digging a trench part of the day and running cement the other part. Opposite the question as to the nature of the work done, he wrote in big letters, "Hard." Well, it has been just that, but it has been enjoyable.

I know that this farm and the other affairs will be in good hands because I have had wonderful help in the association of my counselors, the high council and the bishoprics of the wards,—and the brethren of the priesthood. It has been an inspiration. The work will go on, and I will watch it with great eagerness and with great interest.

My work in directing the affairs of the Logan Temple has been most satisfying and enjoyable. The devotion of those who serve there is commendable and praiseworthy.

I must not speak longer, but I pray God to bless you, my brothers and sisters, that we may be faithful and be counted among those who would, if necessary, give our all for his sake as he has given his for our sake, and that I may so be ready, I pray. And I ask you, my friends and associates who know me so well and know my limitations as I know them, to help me and to pray for me. I need your prayers. May God bless us to be faithful and true, I ask in the name of Jesus Christ. Amen.

## THE SPIRIT WITHIN

By John Longden

ASSISTANT TO THE COUNCIL OF THE TWELVE

I AM still surprised, amazed, and shocked at the glorious honor that has come to me. I assure you that I am most humble in accepting this responsibility. The experience of the last seventeen or eighteen hours I would not trade for anything of a monetary value.

President McKay called me to his home last evening, pulled up a chair next to me, took my hand and looked me in the eyes; there was a chill went up my spine. It was a warm chill, that I shall never forget, and I have been

impressed since with the thought that if each member of the Church could have such an experience as I had last evening, he would gain strength and a support the like of which he has never experienced.

It is consoling to know you have the vote of confidence of the membership of the Church assembled here. I am reminded of a story of the man who was running for the Senate in one of the states recently. He had made what he thought was an ex-

(Continued on following page)

cellent speech, after which one who was in the audience came up and shook his fist in his face and said, "I wouldn't vote for you if you were Saint Peter." The would-be senator said in return, "If I were Saint Peter, I wouldn't need your vote because you wouldn't be in my district."

I am grateful that I am in your district, brothers and sisters, and that I have had the privilege for about a year and a half of coming into some of the stakes and partaking of your spirit and fine hospitality and kindness. This gives me strength to face the task ahead.

If my life is of no value to my friends, I assure you that it is of no value to me. Sister Longden and I have said many times, that we would like to die with our boots on in the service of the Lord.

I have a testimony of this gospel, that it is the gospel of Jesus Christ, that his Church is restored to the earth in its fulness. I am grateful for that testimony. I am grateful for faith in a divine, living, personal God. I am grateful for faith in the divine mission of Jesus Christ. I am grateful for faith that his gospel has been restored in its fulness. I am grateful for faith in the divine mission of the Prophet Joseph Smith.

And most of all I am grateful that there is a spirit burning within me that tells me that these men whom we have sustained today are our leaders;

that they are divine; they are men chosen of our Heavenly Father through his Son Jesus Christ to lead us in this the Dispensation of the Fullness of Times, and that they lead us with love and kindness. I bear you witness and testimony that if we will do the things that these men whom we have sustained counsel us in, we will have no need to fear.

I am grateful for a loving wife, one who has overlooked my shortcomings, errors, and mistakes, and has been most patient with me now for twenty-seven years. I am grateful for two lovely daughters that we have been permitted to rear thus far, one who three days ago bore a son. I am grateful for these blessings.

Everything I have I owe to this Church. How grateful I am that the missionaries came and sought out my parents in England some sixty years ago, and that they listened to their warning voice.

Let the Spirit of the Savior be in our hearts whether we are working in the shop, or whether we are in school. You young people need not be ashamed of the gospel of Jesus Christ. I don't care what you might be doing by way of earning your livelihood. As you testify of his goodness, he verily will bless you. And so I realize as I stand before you today that in and of myself I could accomplish nothing, but I understand the scriptures, and I believe it was the Savior speaking to

Nephi when he said he would not command anything of his children unless he prepared the way and made it possible for them to accomplish those things. I have faith in that teaching of the Savior. I know with your help, with your love, with your prayers and faith that I will be able to accomplish the bit which I have been called upon to fulfill.

May God's choice blessings be upon us, may we have the spirit of love in our homes as we were exhorted this morning.

I recall a glorious experience just a few months ago in taking a group of young junior high school students to the deaf and dumb school in Ogden. It was a thrilling experience to see a patient teacher with children seven and eight years of age who could not hear and could not speak, yet with the aid of the child's hand upon the teacher's throat, a mirror in front of them, and with an arm around that child, she was able through the vibrations to teach some sentences. They were these (a lesson to the world in this time of turmoil and confusion): "I love God." "I love father." "I love mother." "I love my neighbor." To me that was the action of the commandment of Jesus Christ in very deed.

May we have this love in our hearts as we go back into our wards and into our stakes. I humbly pray, as I bear my testimony to you with all sincerity and humility that this is the Church of Jesus Christ, and I do it in his name. Amen.

## THE ART OF LIVING

*By Eldred G. Smith*

PATRIARCH TO THE CHURCH

IT is truly a privilege and honor to be here and partake of the spirit and influence of this occasion. I pray that the Spirit of the Lord will be with me while I occupy this time. I want to acknowledge my gratitude for the prayer that was offered in my behalf and in behalf of the other patriarchs at the opening of this conference. I rejoice in the spirit of this conference and in the influence that radiates from such gatherings. I appreciate the privilege of being in the presence of the General Authorities and such a multitude of the priesthood and Saints. Truly, this is a happy people, and why shouldn't we be happy? We possess the greatest knowledge given to man—the knowledge of the gospel. Then the greatest happiness comes from our efforts to give it to others.

Henry Thoreau wrote:

It is something to be able to paint a particular picture, or to carve a statue and so make a few objects beautiful, but it is far more glorious to carve and paint the very atmosphere and medium through

which we look—to affect the quality of the day. That is the highest of arts.

Thoreau is trying to remind us that great art is not restricted to painting, music, sculpture, and writing. There is an art to living, too. Who of all people are better prepared to affect the quality of the day for others than are the members of the Church of Jesus Christ. The art of living should be at its best among the Latter-day Saints. One must first have his own house in order. He must first live the gospel himself; then he can affect the quality of the day for others.

What can bring greater joy to man than a knowledge of the gospel of Jesus Christ, to know that God lives and that Jesus is the Christ, the son of the Living God, to know the plan of salvation, and to know that he has an opportunity to follow that plan and receive salvation—yes, even exaltation. Then take that knowledge and give it to others, paint the atmosphere and medium through which they look.

It thrills me to see the faces of converts to the Church fill with joy when they tell me their experiences through which they joined the Church, to see the reverence paid to those missionaries who brought them the gospel; how they, too, know that God lives and that Jesus is the Christ; and that his gospel has been restored to the earth. Those missionaries were the greatest artists.

Such art is not confined to the ordained missionaries. Every member of the Church can so live as to change the atmosphere around him for the benefit of others. Teach the principles of the gospel through your very deeds, acts of kindness; be sincere in your religion and live it strictly, that through your deeds others shall follow.

Said the Savior,

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:14-16.)

Christ was speaking to his disciples in that greatest of all sermons, the Sermon on the Mount, when he gave this commandment. It was to those

THE IMPROVEMENT ERA



same disciples that Jesus had explained the gospel plan in all its fulness. They had listened to him, talked to him, come under the influence of his divine personality. They had witnessed the miracles he had performed, so because of their greater knowledge and their great privileges theirs was the responsibility to let their light so shine before men that others might see their good works and glorify their Father, which is in heaven.

Today, my brothers and sisters, that command is directed to us. We have received a light and knowledge that was given to the disciples of old. It is our responsibility to let our light so shine until it really reaches the ends of the earth.

If each individual member of this entire Church would sincerely strive to do his or her best, just think what might be accomplished. We can spread gloom around us, we can spread good cheer, or we can be such an example of righteousness that others will want to follow the pattern of our lives. A chain reaction goes on that is endless in its effects. When a knowledge of the divinity of the gospel is given to you, you can pass it on to others. If you are living the gospel, they will hear your testimony. Remember the saying: "How can I hear what you are saying, when what you are is ringing so loudly in my ears?"

Live the gospel first, then teach it to others. Declare your testimony to others on every occasion. There is a power in bearing your testimony.

I remember an occasion in the mission field in Germany, when I had been tracing. I was getting a bit discouraged, having met nothing but passive attention. After climbing some stairs I knocked on a door, and a large man opened it and with a very gruff attitude greeted me. I gave him my

brief message, as we did in those days in presenting a tract at the door; he turned and picked up a handful of leaflets off the table near the door and shook them in my face and declared to me that I was the fifth person who had been to his door that day with just such leaflets. He was a large man and very rough in his approach. I expected any moment that I might be thrown down the stairs, but he declared that none of us knew that we had the gospel. He said, "You all say that it is true; this is the way; you all say that. None of you know."

I met the challenge, and I stood straight before him and looked him square in the eyes, and I bore my testimony to him that I knew that this is the gospel of Jesus Christ and the only method by which he could gain salvation, and I went on at some length bearing my testimony to this man. Afterward I was surprised at the fluency of my speech because I had not been in Germany very long. I did not understand the language very well, but when I had finished, he had changed his tone entirely and very humbly begged my pardon and promised to read the tract, which I am sure he did.

I am sure that as we bear our testimonies in our sacrament meetings, that same effect goes out to others and assists others in strengthening their testimonies. And as we have heard testimonies here in this conference, they are a strengthening power to all of us. It was the strengthening power of their testimonies of the divinity of the gospel that was the motivating power to the pioneers in their trek across the plains; it gave them the courage to face the hardships and trials of that long journey.

A testimony is more than a mathematical calculation. It is more than the result of a given experience. As a young man enumerated a number of

experiences in the process of his conversion, after each experience he said, "That was not what converted me." Again, "And that was not what converted me." It was the accumulation of many experiences with sincerity and prayer which put him in tune to the promptings of the Holy Ghost. And so it is with me and all others who have a testimony. The Spirit testifies from within.

Yes, I have had many experiences in the mission field and at home of healings, the blind made to see, the evil spirits rebuked, but the testimony of the divinity of the gospel comes not alone from these experiences but from the spirit within, which testifies of God and that he lives, that Jesus is the Christ, and that he has established his gospel in the earth, with the full power of the priesthood through which all the ordinances unto salvation and exaltation may be performed.

That knowledge burns within me, and even though Satan has tried to take it from me, he has not succeeded and never shall, for I know this is the gospel of Jesus Christ, the power unto salvation, the light and life of the world. I know that President David O. McKay has been chosen of God to lead this people in this day. I sustain him and his Counselors and all the other General Authorities, and I pray God's blessings upon them.

May the Lord bless each of us with a burning testimony of the divinity of this gospel, and may the Lord help us to extend it to others that they too may receive the joy and blessings of the gospel, that the earth may speedily be prepared for his coming. May we all carry with us from this conference a renewed determination to go forth proclaiming his gospel in deed and in precept is my prayer in the name of Jesus Christ. Amen.

## The SPIRIT Giveth LIFE

*By Spencer W. Kimball*

OF THE COUNCIL OF THE TWELVE

**M**Y BELOVED brethren and sisters, I want to assure you today of my humility and my desire to say something which will be helpful. I assure you also of my loyalty, my love for, and my faith in the prophet, seer, and revelator, President David O. McKay, and his Counselors.

As the statistics were read this morning of the growth of the Church, the thought came to me that perhaps our beloved President George Albert Smith, President Heber J. Grant, President Joseph F. Smith, all of whom I knew personally, and those others who have presided in this Tabernacle and over this Church,

would be gratified to see the tremendous development in the Church. We hope that the spiritual growth has kept pace.

Today we have sustained some new men in official positions as General Authorities of the Church. Having known each of these men, my heart is filled with gratitude to have them close to us. I have watched Brother Longden grow these past eight years since I met him first. I have been in Brother Stayner Richards' stake and have seen the precision with which his work was carried on. With Brother Moyle I helped to install Brother ElRay Christiansen as

president of the East Cache Stake over which he now presides, and there I came in contact with a man of God, one whose love for his Heavenly Father was unsurpassed. It was my privilege just very recently to spend a week with President George Q. Morris in the Eastern States. I had never had the privilege of getting intimately acquainted with him before, but this week convinced me that he is one of God's great servants. And so I am grateful for these four men who are going to be associated with us a little closer than they have been in the past, and I am sure you people will be inspired by them. For a decade Brother Romney has been growing ever closer to his Maker. He has served faithfully; he has proved himself; he has stood the test and measured up. I am grateful to have Brother Marion Romney as one of our Council, and I shall fully sustain him.

As I think of the calling of these brethren, I am reminded of the state-

(Continued on following page)

ment made by the Savior in the ninth chapter of Luke, in which he says,

And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. (Luke 9:57-62.)

Five men today have put their hands firmly on the plow, never to turn back. They have been willing to make adjustments, whatever is required, and the adjustments will not be few. They do not fear sacrifice. And so it is with the members of the Church to a greater or lesser extent.

Before we came into the world, the Lord said to us and to the great multitude,

... we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Abraham 3:24-25.)

I believe it was from this very pulp it that my grandfather presented a sermon in which he said, "The test, the test, the TEST is coming." Well, the test is here. The test has always been here. We came into the world as a test. All the way down the line there are adjustments to make. There are sins to overcome. There is much to learn. There are weaknesses above which we must rise. We must gain self-mastery, become righteous, and attain unto perfection.

In the early days of the ministry of the Savior, he gave to us in a great sermon:

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain. (Matt. 5:40-41.)

And he says a little later,

... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven:

... For if ye love them which love you, what reward have ye? do not even the publicans the same?

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Ibid., 5:44-46, 48.)

The letter killeth and the spirit giveth life, and in all of our activities we should remember that.

Brother Romney spoke of the beautiful life of the Savior, his life of sacrifice. I wonder as we go into our testimony meetings if we ponder on the atonement and his sacrifice. The letter killeth, but the spirit giveth life. Do we take the bread and the water in remembrance of the body, the flesh and the blood of our Lord Jesus Christ, or do we just take bread and water?

When we pray to our Heavenly Father, do we follow routine procedures and pray a prayer of words or do we pray unto the Lord with all our hearts and souls? The letter killeth, and the spirit giveth life. Just this week a young woman said to me that she had been praying for light and for the solution to some of her problems, but though she had uttered many prayers she felt that her petitions had not gone higher than the ceiling.

And with the other principles of the gospel—are we sincere and devout? Do we pay our tithes with a great devotion—with a gratitude for the privilege, or do we pay as a matter of fact and through routine, or because we feel under pressure? It is my candid opinion that the Lord does not need the tithes we pay. Certainly he puts them to beneficial use, in the erection of chapels, temples, in missionary work, in educational endeavors, but the Lord could find other ways and means to finance his program without the tithes. It is you and I who are blessed when we pay the tithes. We have obeyed a principle; we have mastered our desires; we have obeyed a commandment without necessarily knowing fully why. You will remember that the angel said to Adam, "Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me." (P. of G.P., Moses 5:6.) Adam was a man of God with a great faith, and he continued to offer sacrifices unto the Lord because it had been commanded, even though he did not fully understand why, and even though it meant a considerable financial sacrifice to him. Why did he offer sacrifices—because it was a commandment of his Heavenly Father. He had been told to perform this act by one whom he knew to be his God. He had absolute faith and confidence that blessings would come through such obedience, and he did not hesitate. After he had lived the law, then came the understanding, for the miracle follows the faith rather than faith the miracle. The angel explained to him that it was to keep him in constant memory of the coming of the Christ who would save the world, and exalt those of the people who would live the commandments.

Had Adam waited until he could

have fully understood and rationalized the program, perhaps in the meantime his family would have fallen away from the truth, and he himself might have lost his faith. He needed something tangible—a constant sacrifice—to help him to remember the coming of the Savior at a later time. And so we partake of the sacrament to remind us of the sacrifice that the Savior did make, and now we may pay our tithes which will be a constant reminder to us of the promises and the requirements of our Heavenly Father. So each time we pay our tithes it is a personal sacrifice and brings with it a blessing in faith and closeness to our Heavenly Father.

Frequently I hear people talk about the Word of Wisdom and emphasize the fact that it will increase the period of their lives if they observe it strictly. I, also, believe that it is the Lord's law of health and that it will extend our lives and will give us better health while we live. But that is not the reason I obey the law of the Word of Wisdom, and I wish to digress to emphasize again that the Word of Wisdom is a law. From this very pulpit it has been declared by prophets of God to be a law—not just a suggestion.

President Francis M. Lyman, in the April 1908 general conference said:

... I believe the time is ripe for the Latter-day Saints, particularly, to place themselves in accordance with revelation, the Word of Wisdom, which was given in the beginning by the Prophet Joseph as a Word of Wisdom, with promises which are very precious. In the beginning, it was not laid down as a strict commandment. I do not know whether or not the Lord took into account the fact that our forefathers, and our fathers had been so used to many things forbidden in the Word of Wisdom that it might be difficult for them to order their lives in harmony with those requirements; so we were given perhaps thirty to forty years of training and experience before the Lord announced, through his servant the Prophet Brigham Young, that the Word of Wisdom has now become a commandment of the Lord. President Young laid it down very strictly and exactly from this stand that from that time henceforth the Word of Wisdom is a commandment from the Lord, and all Latter-day Saints are required to observe it. (Conference Report, April 1908, 14-15.)

The Lord has insisted upon our refraining from the use of liquor, tobacco, and tea and coffee. I am sure that such abstinence will increase the length of our lives and increase the vigor of our lives. But I am sure that a deeper value comes from the observance of the Word of Wisdom than the mere length of life, for after all we must finally all pass away. The time will come when our bodies and spirits are separated, and our bodies will be laid in Mother Earth to go through the regular process, and though we do wish to continue our mortal existence as long as we can consistently, I am confident that there are greater blessings which will come to us than the strictly physical.



When I refrain from the use of these forbidden things, I am obeying my Heavenly Father, and whether or not I understand the purpose I will still receive the blessing. The Lord has promised to all of us who obey his commandments and live his statutes that all that he has is ours. The living of the Word of Wisdom is a test. Perhaps he chose to make a part of this test those things which would be universally used and would take character and courage and strength to leave alone. It was given as a principle and "... adapted to the capacity of the weak and the weakest of all saints," who are or can be called saints," (D. & C. 89:3.) If one obeys the Word of Wisdom only because of the physical, perhaps it is of the letter. But if he can stand the test and prove himself, that he will obey the commands of God, then it is of the spirit, and he will reap rich blessings. There may be other things which are destructive to the body, but since the Lord through his prophets has specifically mentioned certain items, then these we must refrain from using. Should the Lord later include in the Word of Wisdom any other things which are difficult, we will also obey them.

The law of the fast is another test. If we merely go without food to supply welfare funds, it is much of the letter, but in real fasting, for spiritual blessings, come self-mastery and increased spirituality.

In the fourteenth chapter of Luke the Lord says,

... When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

But when thou makest a feast, call the poor, the maimed, the lame, the blind:

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. (Luke 14:12-14.)

Are we interested in what we can get or are we interested in what we can give? The Savior's life was one of unselfish service. The Savior's doctrine and gospel is one of selflessness. Are we interested in the glamorous and in the spectacular? Is our Church service like the prayer of the Pharisee or like the Publican? You will remember the Savior gave us the parable.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (*Ibid.*, 18:10-14.)

In his booklet *The Mansion*,\* Henry Van Dyke gives us a most interesting picture of the type of man who prays for show and for his great words, who makes his gifts where they will bring him personal return, who serves himself first and his neighbor as a convenience to himself. His story is of one John Weightman who lived in a large stone house which carried the air of calm and reserved opulence. Like his house he was a self-made man, firm, solid, successful. The stern architecture of his home was symbolical of his social position, religious doctrine, and business creed. He gave generously to established charities. There were foundations which he established. He gave his family luxuries, trips, court presentations, seasons on the Riviera. His name was known and respected far and wide. Over a hundred million dollars had sat around his table at banquets.

Weightman had expressed to his critical son, "I have never made a single dollar that the courts would not uphold, at least in the long run, and yet my affairs have prospered. Not one of my charities but has brought me in a good return, either in the increase of influence, the building up of credit, or the association with substantial people. Of course, you have to be careful how you give to secure the best results. No indiscriminate giving, no pennies in beggars' hats."

His check in the collection plate was far more valuable to him than an equal amount of cash would have been. He identified himself with all public drives and reminded his son, "You will learn, my boy, that it is wisdom to put your gifts where they can be identified and do you good also."

His son would have him assist a sick man whose business was failing, but the father said, "Give him a few hundred, but don't overwork your gratitude. All you'll get from him will be a letter of thanks. Don't get sentimental. Religion is not a matter of sentiment, but principle."

When the son had left, John Weightman sat alone in his carved chair feeling strangely old and dull. On the library table were clippings praising him for his benevolence. One editor called them the "Weightman Charities." There were hospitals he had endowed, schools he had helped, community enterprises which he had fostered. His son's denunciation had caused him to think. Could he be wrong in his philosophy of life? He sat at the table; the opened Bible lay before him. His eyes fell upon the words, "Lay not up for yourselves treasures upon earth..." then sleepily, heavily, he tried to fix his mind upon it. He read further, "... but lay up for yourselves treasures in heaven..." The book seemed to float away—the light vanished. Could this be death? The thought came quietly, irresistibly. He sank to the

\*See Henry Van Dyke *The Mansion*, pp. 16-23, 55f., 57-59.

table and slipped into the blank unknown.

His life seemed to be returning to him after a blank interval, and Mr. Weightman found himself in a strange land traversing paths and meeting friendly groups clothed in white, among whom he recognized the old village doctor, a plain, hard-working, self-sacrificing man. Another one he recognized was a poor bookkeeper who had slaved through the years to care for a crippled daughter while the mother was in an institution for the insane. This also had been a life of sacrifice. He saw a widow who had labored long and with much sacrifice for her children; a schoolmaster who had devoted himself to the training of youth, and many others with joyful countenances and light steps—all these people seemed to be going to the Eternal City to possess their mansions.

As the stream of people came to the Holy City, a robed personage welcomed them. "Come in, your mansions are ready." One by one the individuals left the party and entered the mansions which were prepared for them. There was evidence of surprised joy, as though their buildings were lovelier than they had expected. From within came sweet voices of welcome, low laughter, and sweet songs.

The largest mansion and the most beautiful of them all was pointed out to the doctor as his, and John Weightman was left alone with the guide.

"Where do you wish to go?" asked the guide. And Weightman recounted his many charities, his gifts, and his endowments, and when the guide stopped before a rude hut, small as the shepherd's shelter, apparently made of discarded scraps and cast-off materials, the earth-man was shocked! Surely there must be a mistake! He renamed the many things he had done for schools and churches and hospitals, and the angel-guide said, "We have saved and used everything you sent to us—this is the mansion prepared for you. All the things you did on earth—many of them were good—but verily you have had your reward for them. Would you be paid twice? The good you accomplished in the world counted where you counted it, but it does not belong here."

The deep, searching, flaming look of the guide seemed to strip John Weightman naked and withered him as he winced and cried brokenly, "Tell me, then, if my life has been of such little worth, how came I here at all?"

"Through the mercy of the King," it came softly.

"Then how have I earned it?" John asked.

"It was not earned—it was—given. Only that good which is done for the love of duty, only those plans in which the welfare of others is the master-thought, only those labors in which the sacrifice is greater than the reward, only those gifts in which the giver for-

gets himself. Was there nothing like that in your life?"

"Nothing," he sighed. "If so, they were few, and I have long ago forgotten them."

The guide smiled gently, "These are the things that the King never forgets; and because there were a few of them in your life, you have a little place here."

\* \* \* \* \*

"John Weightman's numbness pricked into normalcy. Bodily weariness and lassitude weighted upon him, but he was calm, resolute, and light of heart. What had happened to him he knew not. But this he knew—great truths had been forced into his consciousness."

This man Weightman, like many of the moderns, forgot the admonition of the Lord when he said:

But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly. (Matt. 6:3-4.)

They also forget that the Lord said:

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. (Matt. 6:5.)

They forget also that the Lord said again:

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. (*Ibid.*, 6:16.)

I am grateful that all through this great Church there are many people who live unselfishly, who pray in the quiet of their homes, who are far more interested in paying their tithes, of which no one knows except their bishop, than they are to pay large contributions which may be heralded far and wide. I am grateful that there are numerous people in this Church who go quietly week after week to attend their meetings; worship the Lord in their assemblies; bear

testimony in their fast meetings; serve faithfully as ward teachers, stake missionaries, or in the auxiliaries or priesthood quorums without glamor, without praise, without public notice.

God bless us, brothers and sisters, that we may "seek first the kingdom," that we may forget all else, and that we may project ourselves out of ourselves into the great world of service to our fellow men, realizing that after all, the two great commandments which the Lord gave to us did this very thing. He did not mention ourselves, he mentioned others. He said,

... thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; ... love thy neighbour as thyself. (Mark 12:30-31.)

All of this is service to others—love of others, not love of nor service to ourselves. May the Lord bless us that we may be unselfish in this kingdom, give of ourselves generously that we may live by the spirit rather than by the letter, that we may continue to rear large families, training them in righteousness to the end. And all this I pray in the name of Jesus Christ. Amen.

## THREE GREAT WORDS

*By Oscar A. Kirkham*

OF THE FIRST COUNCIL OF THE SEVENTY

I SINCERELY pray that I may enjoy the blessings of the Lord as I speak to you.

For years I labored at the side of Brother George Q. Morris, the absent member of the newly sustained brethren, Assistants to the Twelve. He truly is a noble man, a devoted man.

I would like to pay a tribute to Brother Morris. Some time ago I visited a university in the South. In the great rotunda of that university was the statue of a man, but at the base of it no name was carved. All that was said was, "A Southern Gentleman," and on the wall on a bronze plaque were these words: "Robert E. Lee, on leaving the battlefield, lighted from his horse and gave help to a Union soldier." I think of George Q. Morris as a Latter-day Saint gentleman, one of the very finest men that I have ever met. Thank God for the contribution of his fineness, his sturdy testimony, and his helpfulness.

In the Thirteenth Article of Faith we find, "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." Where you find truth, there you find part of Mormonism; we seek after it.

I am humbly grateful for a great privilege that came to me during this

last summer, when the First Presidency of the Church allowed me to fill an assignment and sustained me in it with their blessing. I attended the World Jamboree of Boy Scouts. I want to say a few words about it, for I sincerely feel that it has in it hope; it has in it great purpose.

Seventeen thousand youth of the world came to camp at Bad Ischl, Osterreich, far away in a lovely valley in the heart of the Austrian mountains. They came from forty-seven nations of the world—seventeen thousand of them. It was truly a world gathering of youth.

Men are looking everywhere—serious and thoughtful men—to see if there isn't something positive to tie to, and as has been the history of youth through the ages, men of great responsibility have always looked to them for help. Yes, I love to think that it was a twelve-year-old boy who was in the temple, challenging the wise men. I love to think that it was a boy, kneeling at the Sacred Grove, whom God heard and through whom he brought in this dispensation of his glorious gospel.

It was wonderful to see these chaps come from all over the world with their color, their enthusiasm, their desire to meet their fellows from everywhere. The leadership of this gathering had put into it very serious

purpose. They tried to fasten the ideals that they wanted to establish around three great words—friendship, brotherhood, spirituality.

For an expression of friendship Austria lighted on seven of her highest peaks fires of friendship. No meals were eaten without boys of other lands being present. Somewhere in the group at their campfires were lads that had been invited from other countries.

When the closing exercises of this great gathering of youth came, we were invited not to go with our own but to find a new friend. That night I took to the campfire a dark-skinned man from Pakistan and a man from Denmark. We watched the dying embers of a great campfire fade away, then from a high tower we heard a voice saying, "Soon you will be back to your homes again. Do not forget you have made new friends; you have found new brothers."

Then, when bands were playing, and finally when prayers were offered, out from that high tower there flew four hundred homing pigeons, and all of them circled the tower and then flew back again to their homelands. Austria tried to say, "So you must go back with love in your heart from this camp to those dear to you, and may God help you to take the message to all of friendship, brotherhood, and spirituality."

Spirituality came in the great religious services of the churches of the world. The cardinal of Vienna came and gave mass to thousands of boys. The archbishop of Austria came and gave his blessing to Protestant boys. A Jewish rabbi from Jerusalem stimulated the hearts of the children of

THE IMPROVEMENT ERA



Israel. These boys had, just a few days prior, been to a sacred spot where sixty thousand Jews had been killed during the recent war.

May I humbly say that the small band of Latter-day Saint youth and friends rallied, after these larger gatherings, to a quiet spot in the forest. We heard the story from two Vienna mothers who said, "When you get home, tell your brothers that we are so grateful they brought us the gospel of Jesus Christ, for when the trials were very difficult, then the gospel gave us strength." These mothers lived only a few miles away from the Iron Curtain. A brother from West Germany said, "We are building twelve new meetinghouses. Do not forget us in your prayers. We have

not lost our faith." A new building place for a Latter-day Saint chapel has been purchased near Vienna in the American quarters.

A man one day said to me, on the ship going over, "Kirkham, I want to know something. Today, I was deeply impressed. I saw two of your boys kneeling when you had your sacrament service, and they blessed the sacrament, and asked the Lord, as they renewed their covenants, to help them, to keep his commandments. Won't you sit down and tell me about this? These youth have definitely stimulated me."

A thousand doors are open. Brethren and sisters, everywhere the world is hungry for the word of God. The call has gone forth. Rally to that

call. I love the testimony of Heber C. Kimball. When the Prophet went down the aisle in the Kirtland Temple and said to him, "Heber, the Lord wants you to open up the mission in England," he replied: "Oh, but my tongue is stammering. My family is in want." But he went, and fifteen hundred were baptized in the first eight months by Heber C. Kimball.

Brethren and sisters, in all humility, and with a deep prayer in my heart because of this lovely experience, I know the world is now awaiting the word of God—Answer the call.

God be with us as we bring this glorious message to the children of the earth, that the blessings we enjoy may be theirs also, I humbly pray in the name of Jesus Christ. Amen.

## HOW DO WE FIND GOD?

*By Alma Sonne*

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS, something over a year ago when Sister Sonne and I boarded the great ocean liner to return to our homes from Europe, the news was flashed to the passengers that Harry Lauder, the Scotch comedian, had just died. We read in the paper the next day something about Mr. Lauder. I recall now that he lost his only son in the Battle of the Marne in World War I.

Lauder was heartbroken. He was inconsolable, and he grieved much. After a week or two he received word from the military authorities that he might visit the graveside of his boy, buried over in France. Thereupon, with some of his friends, Harry Lauder crossed the channel and went to the cemetery where his son lay buried beneath the sod of France.

The little group with Mr. Lauder stood around the graveside. Someone in the group said in a whisper, "I wonder if God weeps when such ladies fall?"

Harry Lauder stepped forward. He looked down at the grave of his boy and said to those assembled there, "When a man has been struck as I have, there are three roads open to him. One road leads to depravity and drink. Another road leads to despair and suicide. A third road leads to God. I am determined at this moment to take the road that leads to God."

He forgot all about his commercial engagements; and he volunteered his services to the British and American armies and began to sing his Scotch melodies and to tell his stories to the British and American soldiers.

After all, brethren and sisters, how do we find God except in the service of our fellow men? I know from actual

experience and observation that the leaders of this Church are unselfish in their service and in their devotion. I was greatly impressed this morning when they announced the additions to the General Authorities of the Church.

For more than ten years now I have leaned heavily upon my friend and associate, Marion G. Romney. As a result I have come to love him and to depend upon him, and when I went over to Europe, it was Brother Romney with whom I had correspondence relative to the distribution of welfare supplies in the countries across the sea, and together he and I and others have sat in counsel many times.

I thought of these men who have been called to be Assistants to the Quorum. I knew President George Q. Morris for many years when he led the great M.I.A. movement. He used to come to our stake when my chief responsibility was with that organization. I met Brother Stayner Richards forty years ago, in Newcastle, England, where he was serving as a missionary.

I have also met the other brethren; Brother ElRay L. Christiansen lives in my home town, the place I call home, and the place I visit occasionally as opportunity permits. I know something about his work in the Logan Temple and in the East Cache Stake of Zion. I can truthfully say he is a man of God.

I have visited the stakes of Zion with Brother John Longden. I have heard him preach the gospel, and I have heard him sing the gospel, as he can do. Brethren and sisters, the Church is growing and expanding. It has never gone forward at a more rapid pace than it is at this moment.

The barriers which were raised

against it at one time are crumbling, and we are permitted to preach the gospel in the lands of the free.

Just before leaving London, I attended a district conference. At the close of the morning session, a man who had been sitting in the audience came to the front. In a loud tone of voice, so everyone could hear, he said, "I resent the audacity of your claims," and he followed it up with these words: "You refer to yourselves as a great church. It isn't great," he said. "You have only a membership of a million. I belong to a church that has a membership of two hundred and fifty million."

Then a young man stepped forward. He was a missionary of the Church in the British Mission. Calmly he stepped up to the man and said, "Well, from a standpoint of numbers yours is a great church, perhaps the greatest church amongst all Christian denominations. But," he said, "I recall that at one time the primitive Church which was established by the Lord Jesus and the Twelve Apostles was but a small group. The Savior entrusted his gospel message to a very few people, most of them unlearned but very humble."

Then the young elder continued, "That primitive Church, though small in numbers, was nevertheless a great Church. It was great in its missionary endeavor. It was great in its calling to preach the gospel to the civilized world of that day. There is something in a church that makes it great besides its numbers."

I frequently think of that circumstance. God's work will go forward in the earth. I am sure it will never be weaker than it is today. It will grow in strength and in influence until this gospel of the kingdom has been preached as a witness in all the world, and until every knee shall bow and every tongue confess that Jesus is the Christ.

May we, you and I, assist in this great enterprise, and may we work out our salvation in fear before our Heavenly Father, I pray in the name of Jesus Christ. Amen.

# GOOD BOOKS

*Convey a Graceful Com  
Blessing of Perm*

Build a personal Library and enjoy the companionship of GREAT and NOBLE SOULS.

In Search of Truth .....	\$1.00	Sweet Love Remember'd (\$2.90 by mail) .....	\$2.75
The Word of Wisdom .....	\$2.75	Brigham Young, The Man and his Work .....	\$3.00
Key to Theology .....	\$1.50	Brigham Young At Home .....	\$2.75
Joseph Smith—Truth Seeker—Prophet of God .....	\$3.50	Ezra T. Benson .....	\$3.00
Joseph Smith, An American Prophet .....	\$3.50	Daniel H. Wells .....	\$2.75
Joseph Smith, the Prophet .....	\$3.50	Jacob Hamblin .....	\$3.75
Joseph the Prophet .....	\$1.75	(by Pearson Corbett) .....	
Moral Teachings of the New Testament .....	\$1.50	Knight of the Kingdom .....	\$2.25
Three Timely Treasures .....	\$1.50	Life of Franklin D. Richards .....	\$2.50
Know the Bible (Enlarged, Cloth) .....	\$2.00	Life of Heber C. Kimball .....	\$3.00
Little Gold Pieces .....	\$3.00	Life of Joseph F. Smith .....	\$2.75
On the Way to Immortality and Eternal Life .....	\$3.50	Presidents of the Church .....	\$3.50
Progress of Man .....	\$2.50	Melvin J. Ballard Sermons and Missionary Services .....	\$2.75
Signs of the Times .....	\$1.25	J. Golden Kimball .....	\$3.50
Protestors of Christendom .....	\$2.25	The Mormon .....	\$1.00
The Restoration of All Things .....	\$1.75		

*Inexpensive — Inspirational  
for*

## MULTIPLE GIFTS

THE MORMON MIRACLE—by Grace Johnson. 50c each; \$5.00 doz.; 50 for \$18.00;  
100 for \$34.00

TO THEM OF THE LAST WAGON (AND THE PIONEERS)—by President J. Reuben  
Clark, Jr. 75c each; \$7.50 doz.; 50 for \$28.00; 100 for \$50.00

All books mentioned in these pages available from our dealers or use coupon and order direct from . . .

# DESERET BOOK COMPANY

*Official publisher and distributor for the  
Church of Jesus Christ of Latter-day Saints*

44 East South Temple Street  
SALT LAKE CITY, UTAH



# AS GIFTS — —

*Compliment and Bestow a  
Permanent Enrichment*

## THE HEART OF YOUR L.D.S. LIBRARY



### THE OFFICIAL L. D. S. MISSIONARY BIBLE

#### L.D.S. MISSIONARY BIBLE in three available styles

- MB1 durable simulated leather .....\$7.50
- MB3 genuine Persian Morocco .....\$11.00
- MB4 genuine Persian Morocco leather lined .....\$13.00
- All with L.D.S. Missionary Ready Reference, Cambridge Dictionary and Concordance.

#### BOOK OF MORMON

- Missionary Edition .....\$1.25
- Cash and Carry .....\$1.00
- Library Edition .....\$2.00
- Large Type .....\$3.00

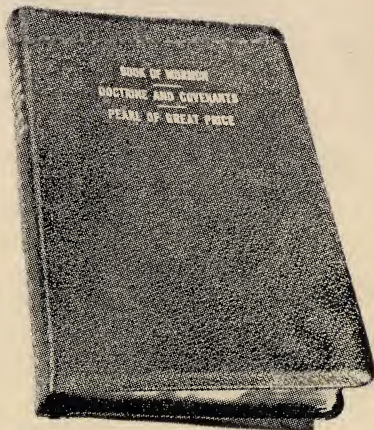
#### DOCTRINE AND COVENANTS

- Library Edition .....\$1.75
- Large type with Pearl of Great Price .....\$3.00

#### PEARL OF GREAT PRICE .....\$ .85

#### TRIPLE COMBINATION

- All three In Triple Combination leather bound, Bible paper, gold edges, 10 point type .....\$7.50
- Leather bound and lined Bible paper, gold edges—for father and mother and grand folks .....\$12.00



#### ARTICLES OF FAITH

- Missionary .....\$1.50
- Library .....\$2.00
- Leather .....\$6.00

#### JESUS THE CHRIST

- Library .....\$3.00
- Leather .....\$7.00

#### A Marvelous Work And A Wonder .....\$1.75

- Doctrine and Covenants Commentary .....\$5.00
- Vitality of Mormonism .....\$2.50
- Combination Reference .....\$1.00
- Fruits of Religion .....\$1.75
- Greater Dividends from Religion .....\$1.75
- Outlines of Ecclesiastical History .....\$2.25

### USE THE COUPON BELOW

To order your gift books and books for your library. Enclose cash or check with order and we pay postage.

NAMES OF BOOKS	QUANTITY	COST

Name ..... Amount Enclosed \$.....

Address .....

DECEMBER 1951

WITH the help of the Lord, which I seek, and your faith and prayers, I shall try not to trespass too far upon the excellent remarks that we have heard by others in this conference. But I have been impressed with the thought of saying something in addition to what has been said in relation to the sacred and holy covenant of marriage.

There is plenty that can be said, I think, without my crossing the lines and necessarily repeating. The Lord never intended, never designated nor designed that marriage should come to an end with death. There isn't anything in the scriptures when properly understood that indicates anything of that kind. It is due to a misunderstanding through a lack of the guidance of the Spirit of the Lord that has led the world almost universally to believe that marriage is for time only, that when death comes, there comes a separation of husbands and wives, and children are left without any claim in the eternities upon their parents.

The one passage of scripture above all others that is relied on in the world to attempt to prove that marriage comes to an end and that there is no marriage hereafter is taken from the remarks of our Savior to the Sadducees who came tempting him. You recall that these Sadducees did not believe in the resurrection. They came with a story, which no doubt is fictitious, to the effect that a woman had been married consecutively seven times, and trying to catch him in a trap, they asked him which of these seven husbands would be the husband of the woman in eternity. Our Lord gave them the proper answer because he was speaking to people who did not believe in the hereafter. So he said in answer to their questions: "The children of this world marry and are given in marriage." I call your attention to the fact that the Lord said that he and his disciples did not belong to this world; the Sadducees did. To continue: "But they which shall be counted worthy to attain that world and the resurrection from the dead, neither marry nor are given in marriage." (See Matt. 22:23-30.) This is absolutely true.

And the Lord has revealed this same doctrine to the Church in the day in which we live. He says unto those who are married for time only, and those who do not believe in marriage for eternity:

Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods,

# MARRIAGE For ETERNITY

By Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

but are angels of God forever and ever. (D. & C. 132:16-17.)

So the Lord says those of that class, who may be worthy to enter the kingdom of heaven, shall be like the angels, and they remain separately and singly in eternity.

But the Lord very definitely has declared that marriage is an eternal principle. That is recorded in our scriptures, in the Bible. I call your attention to the fact that the very first marriage on the face of this earth was performed by the Lord, and it was not for time only because there was no time. That was declared, and that ceremony given, to a couple who were not subject to death. Therefore, marriage was not intended to come to an end. And after the Fall, when Adam and Eve were driven from the Garden of Eden, the Lord did not say that they should return to the dust, and their bodies should remain, but he gave them the promise of the resurrection; nor did he say to them that this marriage that was performed for eternity, if you please, would come to an end.

When the Lord was confronted by the Pharisees, who believed in the resurrection, his answer to them was a very different one. Likewise they came tempting him. They wanted to know if it is lawful for a man to put away his wife for every cause. And the answer was given them:

... Have ye not read, that he which made them at the beginning made them male and female,

And said for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? (Matthew 19:4-5.)

Where is any idea of separation in that remark? "Wherefore they are no more twain" — that sounds like eternity. "No more twain, but one flesh. What therefore God hath joined together, let no man put asunder." (*Ibid.*, 19:6.)

In the temples of the Lord men and women are sealed, married for time and for all eternity. The Lord has commanded it. Children born to them will be their children not only in this life, but also in eternity; and the family relationship, according to the plan of the Lord, is not designed to come to an end. But, of course, if people will not accept marriage by divine commandment, it cannot be recognized. What God has joined together must be something that will endure, for he

does not perform ceremonies for time only. The Lord did not say to these Pharisees, "There is no marriage in eternity," but he said, where God joins, it endures forever. That, I read into this passage of scripture, and I think I read it correctly.

Now I want to plead to my good brethren and sisters, good members of the Church, to go to the temple to be married for time and all eternity. I want to plead with those who have been to the temple and have been so married to be faithful and true to their covenants and their obligations, for in the House of the Lord they have made solemn covenants and have taken upon themselves before God, angels, and witnesses, obligations that sometimes are broken.

What does marriage mean to members of the Church? It means that they are receiving in that ordinance the greatest, the crowning blessing, the blessing of eternal lives. Now that's the way the Lord puts it, "eternal lives," which means not only will the husband and the wife enter into eternal life, but their children who were born under the covenant likewise will be entitled through their faithfulness to eternal lives. And further, that the husband and the wife after the resurrection of the dead will not come to an end. By that the Lord means that they will have a continuation of the seeds forever, and the family organization does not come to an end.

We have too many marriages in the temple of the Lord where the parties entering into the covenants violate them. If we as members of the Church were living in full accord with the principles of the gospel, living by every word that proceedeth forth from the mouth of God, divorce would practically disappear so far as the Church is concerned; that is, among those who are married in the temple.

When divorce comes to those who are married in the temple, it has come because they have violated the covenants and the obligations they have taken upon themselves to be true to each other, true to God, true to the Church. If they will continue to live in that faithfulness, if they will have love in their hearts for each other, respect each other's rights and not one attempt to take an advantage unduly of the other but have the proper consideration, there will be no failures. When the separation comes, as I say, too frequently, it is because

(Continued on page 908)





# Santa Says ZCMI

## Specializes in Her Sterling

The gift for a lifetime . . . more of her own lovely sterling. Through ZCMI's club plan, you can pay just 33¢ a week per 6-piece setting; *no other charges* of any kind. And there are over 100 choice patterns to select from — more than likely we have *hers*.

### Wallace

Stradivari	• • • • •	27.08
Rose Point	• • • • •	27.08
Grande Baroque	• • • • •	33.34

### Gorham

Melrose	• • • • •	30.63
King Edward	• • • • •	26.45
Chantilly	• • • • •	24.78

### Heirloom

Stanton Hall	• • • • •	27.29
Lasting Spring	• • • • •	22.92
Damask Rose	• • • • •	22.92

### International

Richelieu	• • • • •	26.67
Queen's Lace	• • • • •	22.92
Royal Danish	• • • • •	29.17

### Towle

Old Master	• • • • •	23.97
Contour	• • • • •	29.17
King Richard	• • • • •	30.84

### Lunt


American Victorian	• • • • •	24.81
Modern Victorian	• • • • •	24.81
Memory Lane	• • • • •	24.81

### Reed & Barton

French Renaissance	• • • • •	28.12
Francis First	• • • • •	30.00
Burgundy	• • • • •	28.12

ZCMI SILVERWARE — Street Floor

Prices are for 6-piece place setting. Add 20% Fed. tax.



Mail Orders to:  
MARGOT MANNERS, ZCMI,  
Salt Lake City 10, Utah.

Please send the following 6-piece place settings of Sterling Silver:

Quantity	Pattern

Club Plan ☐ Cash ☐ Charge ☐ C.O.D. ☐

Name

Address

City  Zone  State

All prices plus 20% Fed. tax  
Please enclose 18¢ postage per place setting.  
Utah residents add 2% State sales tax.



Wallace Sterling



Gorham Sterling



Heirloom Sterling



International Sterling



Towle Sterling



Lunt Sterling



Reed & Barton Sterling

**Santa Says: "Come in . . . Phone 3-1575 . . . Or fill out Mail Order Coupon!"**

# Daynes Music Co.

FIRST OF ALL—RELIABILITY

## POPULAR ANTHEMS for L.D.S. Choirs

..... BLESS THIS HOUSE - - - -	..18
..... GOD IS OUR REFUGE AND STRENGTH - - - - -	..22
..... HALLELUJAH CHORUS "MESSIAH" - - - - -	..18
..... HOLY CITY - - - - -	..20
..... HOW BEAUTIFUL UPON THE MOUNTAINS - - - - -	..25
..... I SHALL NOT PASS AGAIN THIS WAY - - - - -	..15
..... LET NOT YOUR HEART BE TROUBLED - - - - -	..15
..... LORD IS MY LIGHT - - - - -	..18
..... MY GOD AND I - - - - -	..20
..... PRAISE YE THE FATHER - - -	..12

MUSIC SENT ON APPROVAL  
Use this advertisement as your order blank

### DAYNES MUSIC COMPANY

45-47 South Main  
Salt Lake City 1, Utah

Please send postpaid the music indicated  
above.

On Approval ☐ Charge ☐  
Money Enclosed ☐

Name

Address

City & State



45-47 South Main, Salt Lake  
145 North University, Provo

DRINK  
**Ficgo**  
A delightful  
hot beverage for those  
who don't drink coffee.

AT YOUR GROCERS

**clearlyte**  
COMMUNION CUPS

SB 167  
\$1.25 Doz.

**Sudbury**  
BRASS GOODS CO.

Unbreakable... moulded to look like glass. Light-weight, noise free. Economical. Standard height. Order from your dealer.

SPECIAL OFFER  
Mail \$1.00 for trial lot of one dozen sent postpaid.  
55 Sudbury St., Boston 14, Mass.

## Joseph Fielding Smith *Continued*

of violation of the covenants and obligations of this sacred and holy ceremony.

And when a man and a woman are married in the temple for time and all eternity and then seek through the courts a separation, and perhaps come to the President of the Church to get a cancellation, what have they done? Children likely have been born, and as we have already heard, these children belong to God; they are his children sent to that home with all the rights of protection from father and mother, guidance from father and mother, to be built up and strengthened in the faith, and to go into the heavens, into the celestial kingdom with the father and mother to sit with them in exaltation and glory. But frequently a man and a woman cannot live together, many times because of some trivial thing that arises, and they separate. What have they done to those children? They have destroyed their God-given rights, taken them away from them, destroyed a family. And how are they going to go into the eternities and face their Maker under those conditions?

Now I realize, the Savior realized it, I did not read far enough to take that into consideration because that was not what I was talking about at the time, that there are some cases where a wife needs to have a separation, perhaps a husband should have a separation, but always because of a violation, a serious violation of the covenants that have been made. But here you have the broken home; children left without one and maybe without both parents, to be taken perhaps through the mercy of the Almighty into some other faithful family to be adopted in such a family to be theirs through all eternity.

Now time will not permit me to say more. There is so much that could be said, much perhaps that ought to be said. But those who violate this sacred and solemn covenant are going to have a sorry time of it if they are guilty when they come to the judgment seat of God, for they have broken the bands of an eternal union and lost their promise of exaltation in the kingdom of God.

The Lord bless you I pray in the name of Jesus Christ. Amen.

## FASTING And PRAYER

*By Delbert L. Stapley*

OF THE COUNCIL OF THE TWELVE

MY BROTHERS AND SISTERS, I rejoice with you for the blessings of this conference. I have completed one year of service, and I am most grateful for the experiences of this past year. I want to welcome Elder Marion G. Romney into the Council of the Twelve. For years I have admired and respected him for his devotion and for his friendly spirit. I am sure we will all be happy with the quality of the service he is able to give the people of the Church. I also want to welcome those who have been selected as assistants to the Quorum of the Apostles, and pledge them my love and support.

I hope, my brothers and sisters, I will not detract from the spirit of this conference. I earnestly pray for the blessings of our Heavenly Father. Through the sessions of this conference we have had a tremendous spiritual uplift, and the counsel given to keep the commandments of God and to stand in holy places has been timely indeed.

As I have traveled about the Church these past few months with members of the general welfare committee and listened to their talks on fasting and prayer, I have felt this principle has great spiritual power and opportunity for the blessings of God to the people of the Church and to the Church it-

self. I have been impressed by its great spiritual significance. It seems to me it is a source of strength, a source of power, a source of blessing that perhaps as a people we are not using enough; that it does have tremendous spiritual value to those who observe the law, and who apply it faithfully. It also seems to me that fasting and prayer can be employed to bless others, and if we would faithfully observe the law, the blessings of our Heavenly Father would collectively be given to the people of the Church.

President Joseph F. Smith said, speaking of the fast, that "the law to the Latter-day Saints are understood by the Authorities of the Church is that food and drink are not to be partaken of for twenty-four hours, 'from eve to eve,' and that the Saints are to refrain from all bodily gratifications and indulgences." Most Latter-day Saints, I think, understand the doing without two meals in connection with the monthly fast and giving the cash equivalent to the bishop as fast offerings, but I am wondering along with our fasting do we gather our families together and pray with them that they may enjoy the blessings of the Lord? Do we also understand that the true fast presupposes self-restraint and purity of body by refraining from all bodily

(Continued on page 910)

THE IMPROVEMENT ERA



# DON'T LET YOUR WIFE WEAR THE BADGE OF A DRUDGE!



**BUY HER A**  
*Hamilton*  
**Automatic CLOTHES DRYER**

**Dry Your Clothes  
the Hamilton Way,  
Ready to Iron  
or Put Away!**

**A BONUS FOR YOU . . .  
MORE RECREATION AREA**



A Hamilton Automatic Clothes Dryer eliminates unsightly clotheslines in the basement and the yard . . . frees space for an indoor "game room" or outdoor recreation!



**Does Your Wife Belong to the BACKYARD BACKACHE BRIGADE?** Free her from heavy "laundry-lugging" and the worries of "weather-waiting" and piled-up laundry! Give her the most modern of appliances . . . a Hamilton Automatic Clothes Dryer . . . so she can do her washing and ironing quickly and easily!

- Dries wash fresh and fluffy inside . . . in minutes!
- Eliminates re-washing clothes soiled by outdoor dirt, soot, broken clotheslines and playing children!
- Ends sun-fading and clothes being torn by high winds! You'll like the economy of a Hamilton Clothes Dryer, too! Costs just a few cents an hour to run . . . compare this to high laundry bills, or wear and tear on your wife and clothes!



**THE ORIGINAL**  
*Hamilton*  
**Automatic CLOTHES DRYER**  
with the exclusive  
**SUN-E-DAY** ultra-violet lamp

**BRING YOUR WIFE IN TO SEE IT TODAY!**

**UTAH DEALERS**

Brieholt Co., 1400 South Main	..... Salt Lake City
Price Trading Company	..... Price
Peterson's Appliance Co., 31 West 1st South	..... Salt Lake City
J. C. Reed Bros. Co., 24th and Kiesel	..... Ogden
Schoss Furniture & Electric Company, 355 24th St.	..... Ogden
Taylor Bros., 250 W. Center	..... Provo
Utah Appliance Co., 32 E. 1st North	..... Provo
Helper Furniture Co.	..... Helper

**IDAHO DEALERS**

Sam Jones Furniture Co.	..... Blackfoot
Home Laundry Equipment Co., 427 Center St.	..... Pocatello
Brown's Furniture & Appliance Co., 1275 No. Yellowstone Hwy	..... Idaho Falls
Foster's, Inc., 816 Bannock St.	..... Boise
Souder's Furniture & Appliance Co.	..... Grace and Boncroft

**GORDON E. WILKINS, INC.**

**Intermountain Distributor  
SALT LAKE CITY, UTAH**

**142 South Fifth West**

gratifications and indulgences? It seems to me that the soul cannot be humbled nor sanctified for the blessings of God unless this is true.

The Saints by fasting and praying can sanctify the soul and elevate the spirit to Christlike perfection, and thus the body would be brought into subjection to the spirit, promote communion with the Holy Ghost, and insure spiritual strength and power to the individual.

By observing fasting and prayer in its true spirit, the Latter-day Saints cannot be overpowered by Satan tempting them to evil. This morning in the radio address of Elder Cowley, titled, "Man Cannot Live by Bread Alone," he emphasized the forty-day fast of the Savior. As I have thought about the Savior's long fast and prayers unto God, I know his spirit was humbled, his soul was sanctified, and it gave him the moral strength and the spiritual power to resist the temptations of Satan. It also prepared him to go forward and complete the great mission that God had sent him on earth to perform in the interest of mankind.

It was through fasting and prayer that the angel of God appeared to Cornelius, and gained for him and his household the gospel of Jesus Christ. When Peter came to the home of Cornelius, he wanted to know for what reason he had been called. Cornelius said:

Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house and behold a man stood before me in bright clothing and said, Cornelius thy prayer is heard and thine alms are had in remembrance in the sight of God. (See Acts 10:3-4.)

When Alma was traveling southward from Gideon to the land of Manti, he encountered the sons of Mosiah returning to the land of Zarahemla. These sons of Mosiah had spent fourteen years doing missionary work among the Lamanites. Alma in all this time had not seen them and was overjoyed at this chance meeting. He was made glad because they were still brethren in the Church and kingdom of God, and says Mormon in his abridgment of Alma's record:

... yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God. (Alma 17:2-3.)

This indicates the great blessings that come to those who observe and keep this very sacred principle of fasting and prayer.

Recently it was my privilege to tour the Northern California Mission, and as I listened to the missionaries, your sons and daughters, make their re-

ports and bear testimony, I was so pleased when they referred time and again to fasting and prayer, and this they resorted to often to obtain God's blessings for themselves in their work. They fasted and prayed for those who were sick among them, and when they found it difficult to impress people with the gospel message of the restored Church, they fasted and prayed about it and received great blessings from such fasting and prayer.

Many of them were fasting and praying that their folk at home, inactive, would become active in the Church. It seems to me you who are leaders would do well to fast and pray for the Holy Ghost to guide you in the selection of officers and teachers for Church positions. Let the Lord give unto you by his holy spirit the men and women whom he has chosen.

We read in the thirteenth chapter of the Acts of the Apostles that there were in the Church at Antioch certain prophets and teachers, that among these were Barnabas and Saul. The record says,

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid their hands on them, they sent them away. (Acts 13:2-3.)

We had occasion in the upper room of the temple the other day to witness a similar experience in the selection of Elder Romney to the Council of the Twelve. As his name was presented, there was a unanimous feeling that this man had been called of God to the important position that he now occupies.

I feel, my brothers and sisters, that in our work, and our callings, also in our homes, that we individually need the spiritual power, the strength, the guidance, and the blessings that fasting and prayer will obtain.

On one occasion when Jesus came to his disciples, he found the scribes asking them questions. When he inquired as to the nature of their questions, a man stepped forward and said he had brought his son, possessed of an evil spirit, to the disciples, and they could not cast him out. He pleaded with the Savior to cast out this evil spirit that was sorely vexing his son. The Savior asked him if he believed, and he said, "Lord, I believe; help thou my unbelief." The Master did cast out the evil spirit from the son and restored him to the father. As he entered into the house, the disciples came to him and said, "Why could not we cast him out?" And Jesus answered, "This kind can come forth by nothing, but by prayer and fasting." (See Mark 9:14-29.)

It seems to me, my brethren and sisters, particularly my brethren holding the Melchizedek Priesthood, that when we are called to administer to

the sick who are sorely afflicted, if we would humble our souls through fasting and prayer, we would be close to our Heavenly Father and have claim upon him for the blessings to those we love and seek to help.

In the interest of saving time (as many other examples showing the great value of fasting and prayer could be given) may I say that there are great powers, virtues, and blessings in this divine law. When Jonah was sent to the city of Nineveh to warn them of their destruction because of wickedness, they repented in sackcloth and ashes, and by decree all in that city fasted and prayed. Their flocks and herds were also required to do without food and drink. God accepted this display of repentance and humility through fasting and prayer and turned aside his anger and the city was not destroyed.

It seems to me that if a city could obtain such a blessing by fasting and prayer, a nation also could be similarly blessed of God. We as a people, by emphasizing this principle, could obtain great blessings for ourselves and for the Church in general.

Many times during this conference we have been reminded that conditions are serious, that the affairs of the world are in a muddle, that there are many uncertainties, that men in and of their own wisdom and learning are not finding the great answers to the problems of humanity and the world. And as a result, the hearts of men are failing them. Surely in these conditions of uncertainty, these conditions of wickedness and vice we need the sustaining and guiding power of Almighty God, which we can obtain from our Heavenly Father through the exercise of this great principle of fasting and prayer. As a people we need the direction, the revelations, and the blessings of Almighty God, which we can only obtain by humbling our souls through fasting and prayer and in keeping God's commandments. Therefore, we should fast and pray for those in high Church positions, that God will favor them with the revelations of his mind and will that we may be guided through this period of uncertainty and darkness.

We read in the Book of Mormon that in the beginning of the fifty-first year of the Judges, the people of Nephi enjoyed peace, prosperity, and plenty, but yet they were a faithful people in keeping the commandments of our Heavenly Father. However, during this year of the Judges, pride started to creep into the hearts of the people, and those who had been lifted up in this pride began to persecute their brethren; therefore it was difficult for the faithful members to exercise the freedom of their church beliefs. The account reads:

Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even

(Continued on page 912)





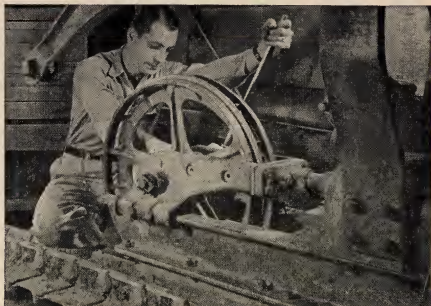
# I figured it was smart business to get set for '52 with IH 5-STAR SERVICE



**My International Crawler** works hard the year around. I can't "baby" it—there's too much to do. Next year—I'm working an even bigger acreage. That's why, in planning ahead for 1952, I decided to get IH 5-STAR SERVICE for my International at my IH dealer's. My crawler's been completely overhauled . . . and with that Blue Ribbon Certified Quality emblem on it, I *know* I'm ready. That emblem to me is like "crop insurance."



**A pre-season inspection**, after my rush work was over this fall, really paid off. My dealer's serviceman checked over 24 different items that might need attention. He found things I would have overlooked. Then he estimated what the job would cost and we scheduled the service work at the time most convenient for me *and* the dealer.



**My dealer's IH-trained servicemen** put my International in good-as-new condition. They replaced worn idlers, rollers, brackets, bearings, shafts on the track assembly. They *know how* to service track chains, drives, steering clutches, brakes, transmission, fuel system, ignition, electrical system. . . . They're *service specialists*.



**They have the right tools and equipment**, and they know how to use them. At the diesel test stand, my crawler engine's fuel system got thorough, careful inspection. *Every* inspection, *every* service operation was like that . . . done with care and precision. I knew I was making a wise investment in dependable crawler performance for next year.



**IH parts always fit right** because they're exact duplicates of those in my International crawler when it was new. My IH dealer had the parts in stock, when needed, for my service work—or he could get them in a hurry—with no time lost. I knew they were installed right, too, for top performance in the field. Now I *know* my crawler is all set for '52.

**Find out for yourself** why it pays to get IH 5-STAR SERVICE for your International crawler and all your McCormick farm equipment at your International Harvester dealer. Make a date now for a pre-season inspection. See for yourself how IH 5-STAR SERVICE maintains built-in performance for more production.



## INTERNATIONAL HARVESTER

International Harvester products pay for themselves in use—McCormick Farm Equipment and Farmall Tractors . . . Motor Trucks . . . Crawler Tractors and Power Units . . . Refrigerators and Freezers—General Office, Chicago 1, Illinois

to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God. (Helaman 3:35.)

My brothers and sisters, if we fast and pray often I am sure that we, too, can wax stronger and stronger in our faith and in our humility that our

hearts will be filled with joy and consolation; that we will also purify and sanctify our hearts, which sanctification will come because we do yield our hearts unto God.

May God bless us, may he help us to understand this great principle of the fast, help us to observe it in its

true spirit, help us that we may give to the bishop the cash equivalent of the meals we do not partake of in the interest of the poor of the Church; and I am sure, and I promise you that as a people we shall be blessed, you will also be blessed individually in the observance of this great principle. May this be true, I humbly pray in the name of Jesus Christ. Amen.

# TO FULFIL A PROPHECY

*By S. Dilworth Young*  
OF THE FIRST COUNCIL OF THE SEVENTY

**T**HIS conference, I am sure, has had as its theme the home.

Twenty-eight years ago I was adopted by the people of Ogden and Weber County. I believe now that I can safely say I belong to them. As I have seen it, I think that the greatest influence in Weber County through the years has been the example of the McKay family in establishing and keeping a home. I say the McKay family because President McKay has many brothers and sisters. I have never seen such unity in a family. Weber County knows that. I have had many happy associations with Brother Thomas E. McKay. I was happy that Brother Petersen said what he did the other day concerning him. If there were time, I could and would tell you other things which have shown me the breadth, and the love, and the desire of this good man who sits down in the lower tiers to give of himself to the people of that county, and to the Church. There isn't a person in Weber County but who knows that he can ask President David O. McKay to come and speak at the funerals of bereaved loved ones. All feel they can do that. All restrain themselves because of his time. They all call him affectionately David O., behind his back. To his face, of course, they give him his proper title, but everywhere one goes in Weber County it is "David O.," unless they want to tell a story about him, and then it is shortened to "D.O."

I am sure it is all done with affection. There is an old saying that "Home is where the heart is." People from Weber County are not deceived by the fact that Brother McKay lives on East South Temple Street. They know he is forced to live there, but that, had he his way, his address is, and always will be, Huntsville, Weber County, Utah.

The example of this family and its resulting influence in our county is a testimony of the influence of good example in home idealism. Truly we of Weber County, and I suspect the rest of the Church also, know that if we will but follow the example of our beloved leader in establishing and keeping a home, we surely will find peace and joy.

I have one more thought. I would not argue as to which of the revelations is the most important, but there is no question that the longest revelation given to Joseph Smith the Prophet is the Book of Mormon. Each of its six hundred pages reveals the dealings of Jesus Christ with those whom he loved as his own family, the House of Israel. When the Prophet read the revelation, I do not know what was stirred up in his mind, but I know what he did. He read that the gospel had to be taken to the remnants of the House of Israel in this land. One of the first acts that he performed was to begin this work. He sent Oliver Cowdery, Parley P. Pratt, Ziba Petersen, and Peter Whitmer, Jr., on a mission to the Indian people. It was a tough, long haul they had in winter, on foot, through the wilderness from where they were at that time to the borders of Missouri, but the hazards of the journey did not stop them. What did they accomplish? Perhaps, not much. They were able to talk to an Indian chief; they made the tribe quite excited; and then the Indian agent and the ministers of the surrounding territory descended upon them and drove them out. But one thing they did do from which we can take a lesson. They tried to fulfil a prophecy. It becomes our duty now to continue and try again to fulfil that prophecy; a prophecy that the gospel would go in the last days to these people until the time that they

would take their proper place in the establishment of the Center Place and of Zion itself.

Now I recognize that the acceptance of the gospel is an individual thing. We aren't going to convert these friends of ours in multitudes. I remind the missionaries who are assigned to these people that they must go from house to house and bear their witness to individuals. There may be many, but we must seek them out one by one. We have been their conquerors—I don't mean the Church. I mean the white people of this land. They have been the subjected people. We know the story of how they have been downtrodden. There is no time now to talk about that. They expect something from us. What they want is help to rise, not relief; understanding, not pity; opportunity, not charity. And I remind you that there are thirty-four million of them in these two Americas, only three hundred and thirty-four thousand of them in the United States, a hundred thousand in Canada, fifteen thousand in Alaska, three million, five hundred thousand in Central America, and seventeen million who are of the blood of Israel in Mexico, in addition to those of the South American continent.

I think I see one way by which many of these things are going to be accomplished in something which happened to me a short time ago, and with that I shall close. I was talking to a boy. He was a little older than the Prophet Joseph was when he received the First Vision; he was about the age of the Prophet when he organized the Church. He was an Indian boy of Aztec descent. His mother accepted the gospel years ago in a little village on the slopes of those immense volcanoes in the valley of Mexico. She and her sister came to this valley years ago, and by dint of hard work, perseverance, and love, they have reared a delightful family. They have sent three of their children on missions. This lad of whom I speak had just been given an honor, a scholarship to a great eastern university because of the fine work he had done in chemistry. I said to him, "What are you going to do when you finish? I suppose you are going to become a doctor of philosophy."

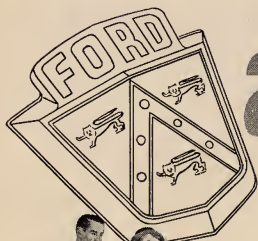
"That's right," he said.

"And after that, what? Where are you going?"

(Continued on page 914)  
THE IMPROVEMENT ERA

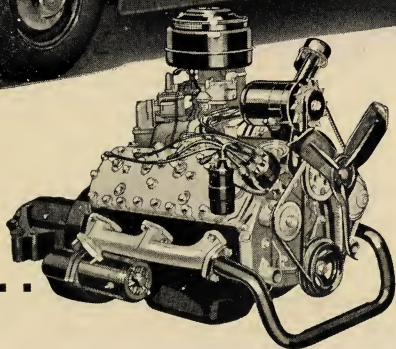


# 4 out of every 5 V-8's are FORD V-8's!



Equipment, accessories and trim subject to change without notice.

## America's Lowest Priced Eight . . .



TAKE A  
"TEST DRIVE"  
TODAY . . .  
AT YOUR  
FORD DEALER'S

# '51 FORD

*You can pay more  
but you can't buy  
better!*

## SEE YOUR FRIENDLY FORD DEALER

He looked up at me, and in the shy way that these people have (they don't like to stare at a person, they glance up at one quickly and want to be sure one understands) he said, "When I get through, I am going home."

"Where is home?" I asked, because I knew he had been reared right here.

"I am going back to the valley of Mexico whence my mother came and try to teach my people what I have discovered."

"What place does the gospel have in that?" I questioned.

He said, "I intend to teach the gospel along with the chemistry."

That, I think, is a key to what we may expect when these people, these loved ones of ours, these of the House of Israel, come into the Church in numbers. They will come if we but strive diligently.

I know the gospel is true. I bear my witness that Jesus is the Christ, that the Prophet Joseph Smith was inspired of God to do all of the things that he did to establish the kingdom, and that these who sit on this stand behind me are verily prophets of God. In the name of Jesus Christ, I bear this testimony. Amen.

## KEEP THE FAITH

*By Thorpe B. Isaacson*

OF THE PRESIDING BISHOPRIC

PRESIDENT MCKAY, President Richards, President Clark, and my dear brothers and sisters, I feel very humble this morning.

I think the service that started here in the Tabernacle at eight o'clock this morning has been heavenly and divine. I sincerely pray that the Lord will sustain me, give me the strength and the inspiration that I know I need while I stand here. I have prayed humbly, I believe, that the Lord would purge my soul of everything that is not of him.

I have rejoiced with you in the spirit of this conference. The Spirit of the Lord has been here in rich abundance. No one could attend these sessions and not feel the holy influence of our Father in heaven. No one could come here with the right spirit, with the spirit of peace and love, and the spirit of worship, and not know that these brethren are inspired of the Lord.

We come here by the thousands. The first conference in this Tabernacle was held eighty-four years ago now this October conference, and we have assembled semi-annually since that time with very few exceptions. Many of the men and the brethren who have attended are not here now.

I am thinking of Bishop Marvin O. Ashton who spoke here five years ago at the Sunday session of the October conference. As I have gone about the Church, many of you fine brethren have expressed your great love and affection for Bishop Ashton. Yes, he loved the people, and the people loved him. He loved the Church, and he loved the Lord.

Many who have come to this block

are impressed with the feeling and the spirit they have while they are here. Many of them tell us that they feel differently here than they do anywhere else. Well, that is right. They do feel differently here because this is a sacred block—this building, and the temple to the east have all been dedicated to the work of the Lord, and his influence is here.

I would like to read a paragraph from three of the people who were recently here. One of them from Arizona sent this paragraph:

The inspiration which we derived on Temple Square will always be remembered, and there will always be a fond spot in our hearts for the people of Utah. Those who come from outside your state can only marvel at the wonderful feeling which we felt here. It brings a new understanding into our lives to realize that we are all the children of God, and it has meant much to me to know that life can still be joyous and beautiful.

Here is one from Delaware:

What golden memories we have from being in Salt Lake City. It seems to me that it means more because of its setting, and because of the spiritual uplift and devotion to principles and ideals. As I entered that great Tabernacle, I felt a peace, and that feeling has remained with me. We went from there filled with the highest admiration for your people and for the wonderful principles for which you stand.

Then this one came from Ohio:

The thought keeps going through my mind that God was really in that place. The unusual way in which all of your

people demonstrated the true living of your religion gave me a real insight into Mormonism which we would have had in no other way. I am very grateful personally for the opportunity of my enlarged understanding of your principles.

People that come here in the right attitude feel the holy influence of our Father in heaven. It is up to you and me to make sure that they do not leave here with an incorrect feeling. Oh, my brethren and friends and associates, in the Church and out of the Church, who are somewhat inactive, and who are uninterested, I would plead with you with all the earnestness of my soul that you repent of your wrongdoings. Let the Spirit of the Lord come into your hearts, and you will know joy that you have never known before.

Repent of your wrongdoings, and the Lord will forgive you, because he has told us that if we would repent, and overcome our weaknesses and imperfections and come unto him,

... the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (Revelation 3:5.)

Let us repent of our wrongdoings, humbly and truly, so the Spirit of the Lord can dwell with us. To you, my brethren, who may be listening in on the air or who may be watching television or who may read the proceedings of the conference, I would plead with you that you not divorce yourselves longer from the activities of the Church because it is impossible for you to know the happiness that is waiting for you without the blessings of the Lord.

To our young people, stay very close to the Church. You young men in business, you young professional men and you boys in college, you young married people, don't feel any longer that you can get along alone. Take the Lord into your confidence with all your hearts. It ought not to be hard when we recognize and understand that he knows the feeling of our souls, anyway. Let us put aside that false pride, and you young people don't be too anxious for success. Don't be in a hurry. Don't want to make all the dollars you can, and while you are so doing, divorce yourselves from the Church.

Oh, the blessings that await you if you will only come and mingle with the Saints of the Church! Attend your sacrament meetings. It seems that our people need to be continually encouraged to attend their sacrament meetings. They should come to sacrament meetings in large numbers as often as possible. We should partake of the sacrament and renew our covenants with the Lord, so that during the following week we may be able to withstand those temptations with which we are confronted.

To you young people, do not lose

(Continued on page 916)  
THE IMPROVEMENT ERA





*Continuous crowds gaze magnet-like at Utah's only Foucault pendulum at BYU.*

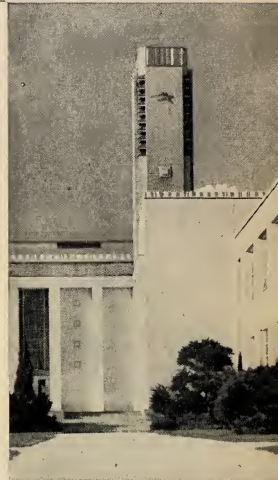
In a world of conflict and turmoil, a truly well-rounded education must contain a vital faith. At Brigham Young University thousands of students are gaining a foundation of that faith to supplement their academic pursuits. BYU has entered the decade of the 1950's with phenomenal growth. A new science building, a new fieldhouse, the first ROTC unit in history, a new university president, and the highest enrollment on record—all these mean a growth of faith as well as a growth of education at YOUR CHURCH UNIVERSITY. Take the opportunity NOW to enroll for the winter quarter January 2 at BYU. Excellent instruction is found in nearly every department of academic endeavor. In addition, BYU offers an excellent and complete Department of Religion with courses in theology, ancient and modern scripture, and Church history. Register at YOUR CHURCH UNIVERSITY and gain faith along with education to face an uncertain generation.

*Friendships grow on the sloping lawn near Heber J. Grant Library.*



# attend your church university

•  
registration  
january  
2nd



*Joseph Smith Building Tower*

## BRIGHAM YOUNG UNIVERSITY

•  
PROVO  
UTAH

faith in the Church. Do not lose faith in the government. There may be things done by men in high places that you do not approve, but do not judge the government by that. Think of your founding forefathers, of your Constitution, divinely inspired of the Lord, and you will not lose faith in your land or in your government.

Have faith in the Lord at all times. I have a letter here from a young man in Korea that I would like to read, and if a young man in Korea can live and write as this young man has lived and has written, you likewise can go and do the same.

From Korea he wrote:

Dear Bishop: I wish I could find the words to explain my feelings while I read your most welcome letter. In a war-stricken world as I am now living in, I couldn't have received a more warm and appreciative wish than you gave me. A guy's soul gets so low and tired of seeing the world about one fall in ruins, and taking thousands of innocent people with it.

It makes a guy like me realize how lucky the American people are, but I wonder if they appreciate it. I have been here in Korea ever since the war broke out. I am really getting pretty tired, and I will be so glad when this mess is all over with.

My entire life has changed so much since I came here over two years ago. It seems more like ten years to me, since I have experienced so much in these last two years.

Before I left home I didn't realize what nice people I was accustomed to, but after seeing the outside world I now appreciate my family for teaching me the good things that they taught me. I begin to see the difference between people I was used to living with and those of the outside world. I have missed decent people who were taught the ways of the Lord, which he has asked us to live. I have missed friend-

ly neighbors who always greeted me with a smile. I miss my Sunday School and the association of my people. All that I have seen here is temptation and sin that I would never have been able to fight down had it not been for the teachings that I received in my home and in this Church.

It seemed as if every time sin crossed my path because of loneliness, I would then see my mother's face and my people at home looking at me as though they trusted me and expected me to be an example of right living until I returned home, to live so that I would be worthy of a fine girl and have life's happiness and a home and children.

God only knows the torture a guy goes through from being so far from home under such trying circumstances. I will say with all my heart that I believe in God and prayer. Otherwise I never would have succeeded and survived. When I felt alone, I would walk at nights so that I could pray to my God. I prayed that he would help me live a clean life and find satisfaction and happiness in living that way. For that reason, I have been successful.

I went to school and was graduated, and then I went to Japan. I worked in an office as a typist. I found a liking for the work, and I worked hard to keep it and earn promotions. My most trying time in Korea was when the United Nations forces were so hard pressed. There I lost my best buddy. He was shot down through the head right before my eyes. I will never forget that as long as I live. That is my deepest regret in coming to Korea.

I have had several terribly close calls, but I know that God has saved my life and saved my soul. I trust him completely with it, and my wish is for him to be the judge. I guess I should have fear, but I don't any more. After seeing my buddy die, I feel I am no better than he was, so for that reason I want to leave it for God to decide, and I don't

worry about it. We have lost lots of good boys over here, probably many more than the people of America realize. I know I would be the happiest guy alive if I was home to attend your meetings, and be part of them, and it is the true work of God that is striving to keep the world at peace today.

No person could be doing more to make a peaceful world than to live and teach God's ways of living. My prayer will always be with all of you in your work.

Our hearts and prayers go out to these boys that are there, and the thousands who will yet go. Oh, is it asking too much that we pray for them daily? Whether they are our own or not, they are somebody's boys. Let us pray for them. Let us write to them. Think how you would feel if you were a young man in the service, way over in Korea, and at the end of a hard day if you came to your bunk at night and found a letter from some of your folk or your friends, to help buoy you up.

Well, I want to bear you my testimony that I know that God lives. I know that he hears prayers. I know that his Spirit can dwell with men, and I know it can withdraw from them, and I know it is up to you and me to live close enough to the Lord that we can have the companionship of his sweet Spirit.

May the Lord bless us that we may take to our homes and apply in our lives the messages of these conferences. Oh, parents, stay close to your children. Love them with all your hearts. Hold them near and dear to you. They need you today as they have never needed you before.

May God bless the youth that they may stay close to the Church, and that we will be mindful of them. I humbly pray in the name of Jesus Christ. Amen.

... Seventh Session ... SUNDAY, OCTOBER 7, 1951

## WHY BE FOOLISH?

By Joseph F. Merrill  
OF THE COUNCIL OF THE TWELVE

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1 Cor. 3:16-17.)

**B**RETHREN, SISTERS, and radio listeners: During the few minutes allotted to me, I purpose talking about a few matters that I feel are important enough to justify my asking your attention to them. They are not new, but they are current and vitally concern us in our daily lives. They have been much discussed but are in need of more attention than they have yet received from many of us. They have to do with both our material and spiritual well-being. They are directed to our own Church people, but we invite all others to consider them.

The Apostle Paul wrote, as you know, these words:

Know ye not that ye are the temple of God, and that, the Spirit of God dwelleth in you?

As a means of preserving our bodies from certain types of defilement (destruction), the Lord gave to the Church in its very beginning, and to the human family generally, a revelation that has properly been called a law of health, better known among us as the Word of Wisdom, printed as section eighty-nine of the book of Doctrine and Covenants. Years ago I was present in a meeting where a prominent non-Mormon doctor of medicine referred to the Word of Wis-

dom as the Lord's Law of Health and said so far as he knew it was the best brief statement in the English language of the conditions that must be observed if good health continued. This is a truth related not only to the material world but to the spiritual realm as well, as has been said several times in this conference, quoting Joseph Smith in the Doctrine and Covenants. We get no blessing from God except by obeying the law upon which the blessing is predicated. I repeat, good health is continued only if we obey the laws of health.

In the revelation referred to, the Lord said liquor and tobacco are not good for man—truths that have since been abundantly confirmed by the observations and research work of highly-qualified investigators. However, in the revelation the Lord did not give reasons; it was unnecessary to do so. Some of them were already known. The Lord knew others would be discovered by his inquisitive children.



# FELSO

## WASHES EVERYTHING BETTER!

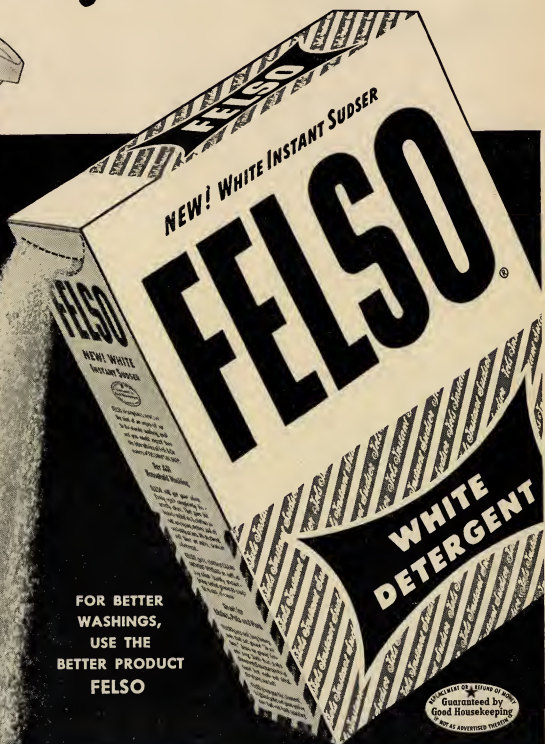
*...and so gentle on hands!*



There's only one "proof of the pudding" when you buy washing products. That's to try them . . . at home . . . with your own wash. Compare . . . feel your FELSO-clean clothes.

Try FELSO. You'll see that gentle just-right suds give you the freshest, most fragrant, sweetest-smelling wash. Did you ever see whiter sheets and shirts . . . brighter, more colorful prints? Did you ever feel softer, fluffier laundry . . . or any so easy to iron? And how soft and smooth your hands are after you use FELSO.

FOR BETTER  
WASHINGS,  
USE THE  
BETTER PRODUCT  
FELSO



MADE IN U.S.A. BY THE  
FELSO COMPANY  
Guaranteed by  
Good Housekeeping  
BOTTLED AND ADVERTISED IN U.S.A.

Let us summarize a few of the authoritative statements relative to the effects of liquor and tobacco. As to tobacco, it contains nicotine, one of the most deadly poisons known to the pharmacist. It affects injuriously the heart, the brain and mental powers, the nervous system, the kidneys and elimination organs, the muscular system, etc., thus weakening the body with the result that it is less resistant to various kinds of disease.

Dr. Irving Fisher of Yale University, long noted as a writer on matters relative to human health, wrote, among other things in the preface to Dr. Frank L. Wood's book *What You Should Know about Tobacco*, the following:

I have had unusual opportunities to become familiar with the many-sided tobacco problem. The evidence now exists sufficient to show that no one who smokes can achieve the best of which he or she is capable, whether this be a foot race, a prize fight, a golf game, a rifle score, writing, speaking, singing, acting, performing on violin, piano, or typewriter, attainment of health, strength, endurance, beauty, glamor, or any other excellence on which men and women set their hearts. It is time that those ambitious in all other lines of work should also learn the truth that tobacco harms, never helps.

The use of tobacco shortens life. This fact was satisfactorily demonstrated to the scientific world by Dr. Raymond Pearl of Johns Hopkins University, who published fifteen years ago a research paper in which he showed that on an average heavy smokers die about ten years sooner than non-smokers and moderate smokers from three to five years sooner. Everybody knows that college athletic coaches do not permit their boys to smoke. Yes, the use of tobacco is injurious to man.

Now relative to alcohol: Some of the facts relative to the injurious effects of consumed alcohol are briefly stated by the eminent authority, Dr. Haven Emerson, as follows:

1. We have learned that alcohol, as commonly used today, causes more diseases, disability, and death than any other cause of ill health which is wholly in the power of the individual to prevent and avoid.

2. Medical sciences have learned and found that alcohol is not a food, a stimulant, or harmful only in drunkenness. That was the former belief. The liver, stomach, and heart were supposed to suffer only from drunkenness. Those are the least of the damages alcohol causes. Deaths from alcoholism are the least of the harm that alcohol causes. It is the constant and severe interference with human relations, the disturbance of the conduct of people to each other, that is the major damage that alcohol does in our society today.

3. Alcohol is a depressant narcotic drug and not a stimulant. That cannot be too often repeated. The effects of alcohol are almost entirely, if not wholly, to be experienced by its toxic damage to the central nervous system, the brain, and spinal

cord. It is upon those tissues that the action of alcohol shows most strikingly. The only thing that distinguishes man from the brute is his power of self-direction, self-control, judgment, discretion. These things are the first qualities of man that are destroyed by alcohol, long before there is any obvious interference with the muscles and motor functions of the body.

4. Alcohol is not describable as a food which forms any part of a wholesome diet.

5. In recent times, it has been observed that the lifesaving reflexes of the body are all slowed from five to ten percent by amounts of alcohol too small to be socially appreciable, and in amounts far smaller than can ever be registered under the law or by the police as indicating intoxication. In amounts too small to be appreciated, alcohol slows the reflexes of the body, which we are endowed with to protect ourselves from destruction—the nervous reflex action of the eye, the ear, the muscles—which we depend on in this world of speed and power and uncontrolled human association. The evidence shows there is no form of human activity so far tested which does not show inferiority of performance as the invariable sequel of the absorption of alcohol in amounts smaller than would be recognized as of toxic significance.

6. Perhaps the most important of all is the positive statement that no evidence of improvement in human health has so far been found to result from the use of alcohol in the normal human being.

7. Alcohol, as used, causes many times more deaths than the infectious diseases.

Thus writes Dr. Haven Emerson, a world-recognized authority on the effects of alcohol on the human body. Scientific observations and experiments absolutely prove that alcohol in amounts as small as only "a drink or two" causes a slowing of the reflexes of the body sufficient to result in many highway accidents. But the driver usually believes that this small amount makes him more alert—a safer driver after the drink than before. But this is not the case, as every traffic officer knows. Alcohol is a deceiver: it lies to the driver. Instead of making him more alert, it really makes him less alert and less safe in his driving. According to the estimates of the National Safety Council, and others qualified to give estimates, from twenty-five to forty percent of all highway accidents are due to drinking drivers—the majority of them having had, so they say, only "a drink or two." Such a driver is far more dangerous than the one who knows he is drunk.

This matter of traffic accidents in the United States is very important. It is said that they resulted last year in thirty-six thousand fatalities—more fatalities than we suffered during the same period in the Korean war.

So far I have spoken only of the effects of alcohol on the body of the drinker, but there are social and spiritual effects of far greater importance that result from his drinking.

It is perhaps not so important what the drinker does to himself—great as

this is—as to what he does to others—how his drinking affects others. At the conference of the American Association of Industrial Physicians and Surgeons last April, it was said by the medical director of a large steel company that hang-overs cost factories one billion man-hours every year, a tremendous loss in goods and wages, thus affecting many more people than the drinkers.

In a session of the October conference of the Church in 1942, President Clark presented a timely message of the First Presidency in which was written the following:

Over the earth, and it seems particularly in America, the demon drink is in control. Drunken with strong drink, men have lost their reason; their counsel has been destroyed; their judgment and vision are fled; they reel forward to destruction.

Drink brings cruelty into the home; it walks arm and arm with poverty; its companions are disease and plague; it puts chastity to flight; it knows neither honor nor fair dealing; it is a total stranger to truth; it drowns conscience; it is the body-guard of evil; it curses all who touch it.

Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins, than all the wars the world has suffered.

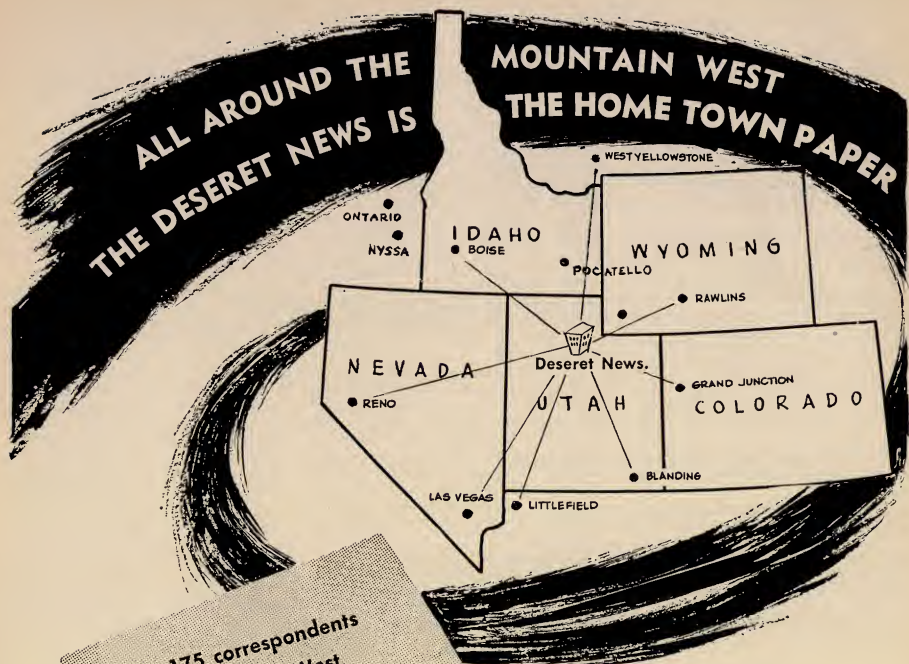
In the light of these factual statements, forcefully and eloquently put by President Clark, how is it that any sane member of the Church believing in the divine call of Joseph Smith, would dare to indulge in drink? Does he not know the sin and the danger of indulgence? This action not only harms him in person, thus defiling his body, but it makes him a danger to his family, to his associates, to society, and an offender of God.

But there are many people who protest that drinking in moderation is not harmful. Have I not pointed out that the most dangerous potential killer on the highway is the driver who has taken only "a drink or two"? Is it not through example that we yield our most potent influence? Drinking a single glass is likely far more strongly to influence others to drink than would drinking a jug. Yes, the example of participation in a cocktail party, of drinking in a convivial set, of taking a glass with a friend—any of these is likely to be taken as a license by the unwary to indulge.

There is a grave danger in alcohol of which the novice may not be aware—the danger of becoming an alcoholic—of becoming one who drinks to excess, unable to control his drinking. Mrs. Mary Mann, a recovered alcoholic, executive director, National Committee for Education on Alcoholism, said a few years ago in a national radio broadcast that the years of her acute chronic alcoholism were the most painful years of her life. "I suffered constantly," she said, "not just one kind of pain, but all kinds of pain. I suffered physically, mentally, emotionally, financially, and socially—

(Continued on page 920)





Over 175 correspondents  
in the Mountain West  
give "local flavor" to  
news in the Deseret News

**NOTE:** Advertisers who use the mail order sales plan will reap greater volume results by reaching this rich Mountain West market through the widely read Deseret News.

The Deseret News is the home town paper for all the Mountain West!

News of interest from your community, no matter where you live... is flashed to the Deseret News by your correspondent, who is a citizen of your locality—one of your neighbors.

He is one of more than 175 correspondents who keep Deseret News readers in the five-state Mountain West area informed on local happenings.

Your local news, plus important national and world news is **FRESH** when you read it in your Deseret News!

It is delivered to you by the most rapid means available, in keeping with the Deseret News slogan: "Today's News Today"

Make the Deseret News your local paper

# DESERET NEWS

THE MOUNTAIN WEST'S *first* NEWSPAPER

in every department of my life. I tell you, honestly, and on behalf of those three million human beings (alcoholics) that alcoholism is *the most painful disease known to man.*"

A careful study shows that about one of every sixteen persons who takes his first glass becomes an alcoholic. But whether this will be his fate cannot be determined in advance, strange as it may seem. Hence, safety demands a refusal to take the first drink.

But it is not always easy to say, "I do not drink." Natural curiosity to learn how the stuff tastes, the invitation of agreeable companions, the fear of being regarded as a sissy or of leaning over backwards, or of throwing a damper on a jolly group, memory of attractive advertisements seen or read—one or more of these and other temptations must be waved aside by a refusal. But the fact that it is "smarter not to drink" is a truth that will give the necessary courage to everyone who is accustomed to pray and to respect himself. The Lord helps him who worthily tries to help himself.

The problem of drink looked at in the light of national interests is one of the most difficult and dangerous this country faces. The custom of drinking prevails in all strata of American Society, among the rich and the poor, the old and the young, the educated and the ignorant, the strong and

the weak, the official and the military. Drink is responsible, in part at least, for many of our existing difficulties. The per capita consumption in the District of Columbia is much the highest in the country—5.37 gallons in 1950, compared with 1.24 gallons for the whole United States, more than four times greater in Washington than the average. The consumption in Utah was 0.74 gallons, fourteen percent of that in Washington.

Does this great consumption in Washington have any significance? It was reported that at the conferences with Stalin at Teheran and Yalta during the war an abundance of liquor was in evidence. Did the presence of liquor have any influence on the harmful agreements (harmful to us) that were reached?

Crime in its many varieties is current in the United States, and the records show that nearly all criminals use liquor and tobacco. And as you know, many crimes are committed because the perpetrator is under the influence of liquor. As you also know, many destructive fires, causing loss of many lives and enormous losses of property, are due to the carelessness of smokers.

Indulgence in alcoholic beverages and tobacco is not only injurious to body, mind, and spirit—therefore hurtful to the consumer and greatly so to society—but it is very expensive, es-

timated to be about fifteen billion dollars annually in the United States—more than is spent for education, libraries, and charity. The picture is dismal indeed. Why is it, how is it, that intelligent, sensible human beings will persist in consuming liquor and tobacco in the light of the many, some dreadful, evils resulting from this consumption? Can it be that they are not well-informed of these effects? This is probably true in many cases, especially with the youth. Hence education is one of the means that should be employed intensively among all ill-informed persons. So many and great are the evils of indulgence that all feasible means should be employed to eliminate them. Certainly all schools should participate in this movement.

But as this movement is intensified, so will counter movements be, we may be assured; "conspiring men" will intensify their "evils and designs." Satan, the devil, is not asleep.

But Latter-day Saints—members of this Church—believing and knowing that God has spoken in modern times on the subject of liquor and tobacco, will you not be aroused, become converted and abstain from indulgence in the use of these things? Nothing less is expected of you by the Church and by non-members who know our teachings relative to them. Be wise, not foolish.

May the Lord help all of us to be sincerely obedient to his will, I pray in the name of Jesus Christ. Amen.

MY DEAR brethren and sisters. I humbly ask an interest in your faith and prayers, and the Spirit of God to rest upon me on this occasion.

Shortly before the ascension of Jesus Christ, our Lord and Master, he gave his Apostles their final commission, saying unto them:

... Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:15-16.)

After the ascension of the Lord, the Apostles went forth humbly, faithfully, diligently, from town to town, from village to village, from city to city, declaring the good message which the Lord had given them; preaching the gospel of Jesus Christ; establishing Christian communities. Gradually, one Christian community after another arose in the Mediterranean world. The gospel spread from land to land.

But also as time passed, the Apostles received very severe persecutions, which resulted in the death—the martyrdom—of all of them except John the Beloved. They sealed their testimonies with their blood, dying for the eternal truths which they had embraced.

As time went on, and as Paul the Apostle and others of the great proph-

## THE MISSIONARY ASSIGNMENT

By Milton R. Hunter  
OF THE FIRST COUNCIL OF THE SEVENTY

ets had predicted, heresies crept into the Christian Church. False teachings and false doctrines came into Christianity. Especially is this true toward the end of the fourth century A. D. At that time the Roman government made the Christian Church the state religion and outlawed all pagan religions. This resulted in thousands and thousands of pagans flocking into the Christian Church, naturally without being converted. They brought with them their choice pagan ideas, practices, religious rituals and doctrines, bringing about an adulteration of the gospel of Jesus Christ, which resulted in what is known as the Great Apostasy.

If the Savior had come back to earth at the beginning of the fifth century A.D., I doubt whether he would have recognized the Christian

Church as the one that claimed descent from that which he had established, so far had it gone astray. Christianity had actually become a composite of Christian beliefs, practices, and doctrines; Jewish teachings and rituals; Greek, Roman, and Egyptian pagan philosophies; and pagan religions of various brands. The Holy Priesthood had been withdrawn from the earth. The power of godliness was no longer present in the Christian Church. Thus there was a complete falling away from the gospel which had been established by the Son of Man. The Church lay in darkness, and the darkness enveloped the earth. This spiritual darkness continued for hundreds and hundreds of years.

Finally, during the early part of the nineteenth century, Jesus Christ, (Continued on page 922)

THE IMPROVEMENT ERA





the God of heaven and earth, stretched forth his hand again to reveal once more the gospel plan of salvation to the human family and to establish his Church upon earth. This great and marvelous work came about in fulfillment of the prophecies made by many of the ancient prophets. They had predicted that there would be a restoration of all things in the latter days and that all the rights, rituals, doctrines, powers, priesthoods, and ordinances necessary for the salvation and exaltation of the human family would be restored. (See Acts 3:21.)

From heavenly beings this gospel was restored to the Prophet Joseph Smith, and the promise given by the Lord that it would never be taken from the earth again nor given to another people. (See D. & C. 27:13.) As part of that restoration, the Holy Melchizedek Priesthood was brought back to earth again. The Savior, as he had done in the Meridian of Time, established offices in that priesthood. In this dispensation they consisted of a First Presidency, Twelve Apostles, seventies, elders, and others to carry forward the work of the Lord.

The commandment from Jesus Christ, our Savior, came to the Twelve in modern times, just as it did to the Apostles in his day:

Therefore, go ye into all the world; and whatsoever place ye cannot go unto ye shall send, that the testimony may go from you into all the world unto every creature.

And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends;

Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. . . .

Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am.

And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. (*Ibid.*, 84:62-64, 74-75.)

Acting in accordance with this revelation and also several others, such as the one which appointed the Twelve Apostles to hold the keys of opening the doors of the gospel of Jesus Christ to every nation throughout the earth; the revelation to the effect that the gospel should be taken to every nation, kindred, tongue, and people, preparatory to the coming of the Lord, and other similar pronouncements, the Twelve Apostles did go forth throughout the world. During the past one hundred and twenty-one years, they have opened the doors of the gospel to most of the nations.

The history of the work of the Twelve in carrying forward their missionary assignment presents a marvelous story. In addition to the great work that they have done, the Apostles also have sent many other gospel messengers to the places where they could not go.

Now, the Lord, in establishing the gospel on the earth in the latter days, did not give revelations entirely to the effect that the Twelve were to be the only ministers of the restored truths. He also gave revelations to the seventy, designating them as "special witnesses" of Christ, and calling them to be ministers of the restored gospel. "... first unto the Gentiles and then to the Jews." (*Ibid.*, 107:25-26, 34, 38, 93-97.) And again, he also gave a revelation to every faithful elder in the Church, commanding him to proclaim the message of salvation. He said unto the elders:

Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost.

And he that believeth and is baptized shall be saved, and he that believeth not shall be damned. (*Ibid.*, 68:8-9.)

During the past hundred years, thousands upon thousands of elders have gone forth in harmony with this divine command. I believe there is no time in the history of the human family where a Church has put forth a greater missionary effort in accordance with the command of God than has the Church of Jesus Christ of Latter-day Saints during the past one hundred and twenty-one years.

The Lord not only commanded the elders to go forth and preach the gospel, but he also gave a command in a revelation to Joseph Smith to the effect that every person who is baptized into the Church of Jesus Christ of Latter-day Saints is morally obligated in the sight of God to do missionary work. In other words, he is to proclaim the words of eternal life to the honest in heart. In fact, the commandment of the Lord to every baptized member of the Church of Jesus Christ is as follows: "... and it cometh every man who hath been warned to warn his neighbor." (*Ibid.*, 88:81.)

If every Latter-day Saint would take that revelation seriously, thousands and thousands of the honest in heart who live among us would gladly receive the words of eternal life and affiliate themselves with the true Church and kingdom of God.

If all Latter-day Saints would live the gospel in every detail, as it has been revealed from the mouth of Jehovah through the prophets, our lights would so shine to the world that multitudes of good people would actually ask to join the Church of Jesus Christ. Our neighbors would see the light shining forth from Latter-

day Saints, because the gospel had made them live such good lives, and they would readily accept this Church as being "the only true and living Church upon the face of the whole earth." (*Ibid.*, 1:30.) Certainly the gospel would then roll forth throughout the world, as Daniel predicted it would, like a great "stone cut out of the mountain without hands." (See Daniel 2:27-49.) It would roll forth until it "filled the whole earth."

One of the obstacles we meet in our efforts to spread the gospel message is the fact that so many Latter-day Saints do not live the gospel. And, on the other hand, many members of the Church do not take the time to tell their neighbors about the gospel. They do not invite their neighbors to attend Church with them nor to come in contact with Church influence in other ways. I sincerely believe that there are many honest in heart who would like to investigate the gospel truths and later on probably join the Church if they were invited to participate and were encouraged to do so. God will hold us accountable to do our share along this line. We must warn our neighbors.

When the Lord established the gospel through the Prophet Joseph Smith, he gave the members of the Church many great assignments. I believe that there is no assignment that the Lord gave to the Church greater than that of missionary work.

If one should read the Doctrine and Covenants through and tabulate the various subjects that the Lord revealed information on, he would find that missionary work holds a dominant place. In my study of modern revelation, I have found that there is no subject that the Lord revealed more about, that he talked on more times and in more ways than the missionary assignment. In fact, the gospel of the kingdom must be taken unto every nation, and kindred, and tongue, and people preparatory to the coming of the Lord; and after this great assignment has been successfully completed, according to the words of Jesus Christ, our Lord and Savior, "... then shall the end come." (D. & C. 133:37; Matthew 24:14.)

Not only must the gospel be taken "to every nation, and kindred, and tongue, and people" here in mortality, but it must also be preached to all of our departed ancestors in the spirit world. A great missionary campaign must go forward until all who have died without the law of the gospel will have the opportunity to accept or reject it. Temple work will not be completely effective without missionary work. In fact, the people in the spirit world have to learn the various gospel truths, receive the gospel plan of salvation, repent of their sins, and prepare themselves to receive the temple ordinances which have been performed for them vicariously before that great work reaches a fulfillment and gives to the people the blessings that they should receive.

(Continued on page 924)

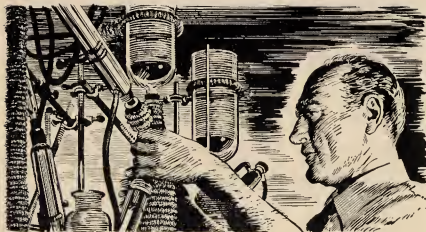




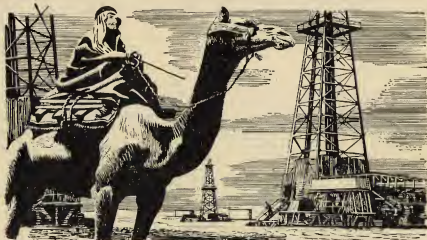
## "What have I got to lose if they break you up?"

**Aside from any question of fairness, people wonder how they'll be affected personally if the Anti-trust lawyers succeed in cutting big companies into smaller ones. We hear such comments as, "What have I got to lose if they break you up?"**

**The answer depends on who you are.** Most people gain in many ways by the fact that there are both large and small companies competing for your patronage, trying to get ahead. Here's what you stand to lose:



**New products and improvements in old ones** flow steadily from our laboratories—new gasolines and oils, raw materials for new fabrics, "soapless soaps"; other modern miracles. You may take such progress for granted. But Standard has put some 40 million dollars into research since 1940. We can't go on this way if they break us up.



**You are assured of ample supplies of petroleum products** at reasonable prices. Standard is constantly seeking out new crude oil reserves in this country and abroad. This sometimes costs millions before the first gallon is found. We can do jobs this big, which benefit you as well as the country, only by being integrated.

**You have a lot to lose if they break us up.** As a big, integrated company, Standard is able to operate more efficiently in serving you and helping to make America strong.



**Motorists get the finest service** at Western gas stations; Standard led the way. Our technical counsel helps many industries cut production costs of goods you buy. We've pioneered in taking needed petroleum products into undeveloped farm and frontier areas. We can't give these services if we're forced to be small.



**America's military strength depends heavily on industry.** Our fighting men are backed by the world's greatest production capacity. Should it now be limited by breaking up big companies? We are at work for our Government on atomic research, synthetic rubber, aviation gasolines, other jobs. We believe we perform them best by being big.

## STANDARD OIL COMPANY OF CALIFORNIA

• plans ahead to serve you better

Therefore, it is very evident that missionary work is one of the greatest assignments which God has placed upon the Church. In fact, the Prophet Joseph Smith on one occasion said, "After all that has been said, the greatest and most important duty is to preach the gospel [of Jesus Christ]." (Joseph Fielding Smith's *Teachings of the Prophet Joseph Smith*, p. 113.)

When the gospel was being restored to earth during the early part of the nineteenth century, a number of brethren came to the Prophet Joseph Smith and asked what the Lord would have them do in this great work. Their concern was to learn what would be the most important thing for them to do. The word of the Lord came to the Whitmer men as follows:

And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. (D. & C. 15:6; 16:6.)

I believe that that revelation applies as aptly to you and me as it did to John and Peter Whitmer, Jr. I know of no way whereby we can help to bring salvation to our own souls better than by doing all that we can to bring salvation to the souls of others. In other words, we save our own souls in proportion to the service we render to the honest in heart who are seeking after truth by giving to them the gospel of Jesus Christ, or the plan of life and salvation.

There are many other revelations that could be cited which indicate the importance of the missionary assignment, but we haven't time on this occasion to quote them.

As a member of the First Council

of the Seventy, the duty rests upon me and others of the Council to help carry the message of salvation to the honest in heart and to do our utmost in promoting missionary work. I would like to take this opportunity, therefore, to encourage all the seventies throughout the Church to engage in missionary work that they might magnify their callings as seventies. If we fail to do this, we may stand under condemnation at the judgment day for not having magnified our priesthood.

The First Presidency has asked for three seventies from each quorum—a thousand seventies—to go into the mission fields this fall. I should like to encourage the stake presidents, the bishops, the seventies, and all who are concerned, to cooperate on this great assignment and to respond to the call of the First Presidency.

The call from the First Presidency is a call from the Lord, because these men are the duly authorized servants of God here upon the earth. They hold the keys of the kingdom; and God the Eternal Father and his Only Begotten Son accept all that they do in the office of their calling as if these acts had been performed personally by Jesus Christ.

Also, I would like to encourage all of us as Church members to take greater advantage of the stake missionary program. I am sure we have done a good job in the past, but I feel confident that we have hardly scratched the surface. I am of the opinion that there are thousands and thousands of seekers after truth who live among us who would receive the gospel of Jesus Christ if they had a fair chance. If we would spend more time in doing missionary work, great would be our joy in this life, and eternal should be our reward in the world

to come. The Savior made this point clear and definite wherein he said:

Remember the worth of souls is great in the sight of God: . . .

Wherefore, you are called to cry repentance unto this people.

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (*Ibid.*, 18:10, 14-16.)

My dear brothers and sisters, I do humbly trust and pray that God will bless us to the extent that we will not only continue with the great missionary spirit that we have shown in the past, but that we shall also catch a fulness of the spirit and greatness of this assignment and vigorously carry it forward until we do prepare the world for the coming of the Savior, that he may reign as Lord of lords and King of kings.

I bear testimony that this is the true gospel of Jesus Christ. I know this fact as I know that I am alive. I know that Joseph Smith is a prophet of God and one of the greatest prophets that has ever lived on this earth. I know also that if you and I will live according to the teachings of the commandments that we have received in the Church of Jesus Christ, someday we shall come back into the presence of God and receive exaltation, which he has declared to be the greatest gift that he has in store for those who love him and keep his commandments.

May God bless us in carrying forward this great missionary assignment and in all of our walks of life, I humbly pray in the name of Jesus Christ. Amen.

We believe in Christ. We are the Church of Christ. We believe that through his atoning blood and the sacrifice which he worked out, all men will be raised in immortality, that is to say, the body and the spirit will be reunited, a resurrection will be brought to pass; and we believe that those who obey the laws and ordinances of the gospel will gain, in addition to immortality, the glorious gift of eternal life.

We have the witness and knowledge that Christ was the Firstborn of the Father, that in the spirit world, in the pre-existent eternities, he obeyed the laws of the Father and by diligence and righteousness ascended even there to the status of a God.

We recognize him as the Creator, under the Father, of the world and all that in it is. We worship him as the God who revealed his saving truths to all the ancient prophets, those mighty leaders who have come in every age when he has had a people on the earth.

## TWO GREAT TRUTHS

*By Bruce R. McConkie*

OF THE FIRST COUNCIL OF THE SEVENTY

Two great truths must be accepted by mankind if they shall save themselves: first, that Jesus is the Christ, the Messiah, the Only Begotten, the very Son of God, whose atoning blood and resurrection save us from the physical and spiritual death brought to us by the Fall; and next, that God has restored to the earth, in these last days, through the Prophet Joseph, his Holy Priesthood with the fulness of the everlasting gospel, for the salvation of all men on the earth. Without these truths man may not hope for the riches of the life hereafter. (See *THE IMPROVEMENT ERA*, vol. 38, pp. 204-205.)

THOSE words were given by the First Presidency of the Church in a testimony to the world on the occasion of the one hundredth anniversary of the establishment of the Quorum of the Twelve Apostles in this dispensation, and if the Spirit will give me utterance, I would like to say a few things with reference to them.

We are the people of God. We are the members of the kingdom of God on earth, which is this Church, and we have the knowledge and light and revelation which causes us to know that salvation is centered in Christ.



We believe that he came into the world, born of Mary, literally and actually, as we are born of our mothers; that he came into the world, born of God the Eternal Father, the Almighty Elohim, literally and actually, as we are born of our earthly fathers.

We believe that he had the power to lay down his life, and the power to take it up again, because Mary was his mother and God was his father.

We certify of Christ; we preach of Christ; and we have the knowledge that salvation is in and through him and him alone. "Salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent" (see Mosiah 3:18), and "how great the importance," as Lehi expressed it, "to make these things known unto the inhabitants of the earth." (See II Nephi 2:8.)

Now it is not possible, in my judgment, for people in the world to accept Christ and come to salvation, unless at one and the same time they accept the prophets whom Christ has sent and receive the administration of holy ordinances under their hands.

Christ and his prophets are one. We could not believe in Christ if there were not prophets to declare Christ and his saving truths unto us. The Apostle Paul reasoned on this subject, and he said:

... how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? (Romans 10:14-15.)

Except for Christ, there would be no salvation. Except for the prophets of God, sent in the various ages of the earth's history, the testimony of Christ would not be borne, the message of salvation would not be taught, and there would be no legal administrators who could perform the ordinances of salvation for men, that is, perform them so they will be binding on earth and sealed eternally in the heavens.

So it is that the Lord has sent prophets. No one would suppose that he could believe in Christ and reject Peter, James, and John. The Lord and his prophets go hand in hand. Christ said, "I am the true vine, and my Father is the husbandman"; then he said to his Apostles, "Ye are the branches." (John 15:1, 5.) The branches and the vine are connected. He taught also that if the branches were torn away from him, they would wither and die and be cast into the fire. If people in the world would pick the fruit of eternal life off the branches, they have to accept the prophets, for the branches are the prophets.

This has been the system that the Lord has had from the days of Father Adam to the present moment, and it will continue eternally. The Lord sent Adam in the beginning to teach the principles of salvation. Adam had a dispensation of the gospel, that

(Continued on following page)



## IF YOU *don't* DRINK... HERE'S YOUR CHANCE TO SAVE ON AUTO INSURANCE!

If you don't drink—Here's the good news. There is at last one automobile insurance company in America that insures total abstainers only. And this is the Company! A preferred insurance rate is offered by us to those who do not use alcoholic beverages. Thousands of policyholders now benefit by our dependable protection, low rates and fast service on claims. Among our policyholders are thousands of prominent ministers, school teachers, lawyers, doctors, college professors, political leaders and business men.



In the congested high speed traffic of today the use of alcoholic beverages is a known hazard. The National Safety Council says that one out of every four fatal traffic accidents involves alcohol—that means 8,000 people killed last year—scores of thousands of others injured and millions lost in property damage. All this costs money—money that insurance companies have to pay out in claims—money that policyholders have to first pay in premium.

And that's why this Company was organized. It was organized by prominent temperance leaders and competent experienced insurance executives for the exclusive purpose of offering auto insurance at lower rates to those who do not use alcohol. Are you a safe non-drinking driver? If so we extend to you an invitation to join with the thousands who now insure with us. Even if your present policy does not expire at this time write today for full details. Then you'll have all the information when you need it. Mail the coupon now. There is no obligation.



### ACT NOW — USE THIS COUPON

Please send me complete information about auto insurance for total abstainers. I understand there is no obligation. ERA-152

Name.....

Address.....

City..... State.....

Age..... Occupation.....

What is the age of the youngest driver in your household?.....

Make of car..... Year.....

Body type..... Model (series).....

Expiration date of present insurance.....



SAM MORRIS, PRESIDENT

**PREFERRED RISK MUTUAL INSURANCE COMPANY**

2506 Grand Ave. Des Moines 12, Iowa

"America's Only Total Abstainers Automobile Insurance Company"

is, the Lord revealed direct from heaven to Adam, dispensed to him, the saving truths; and anybody that lived in the days of Adam, to be saved in the celestial kingdom, had to accept Jesus Christ in whom salvation lay, and also had to accept Adam as the revealer, the prophet, the legal administrator who taught the laws of salvation and administered the ordinances thereof. It went in just that manner in every succeeding dispensation.

In the days of Enoch, if a man would be saved in the celestial kingdom, he accepted Christ as the Savior of the world and Enoch as his prophet. And so in the days of Abraham, of Moses, of Peter, James, and John, and of this day.

I suppose that the Church procedure was not too different in former days. They had testimony meetings then, and when people stood up in them, as they were moved upon by the Holy Ghost, they bore witness that Jesus Christ was the Son of God who would come, and that Adam was his prophet, or Enoch, or the head of whatever dispensation was involved; and that is the way it is today. We certify of Jesus Christ, and we certify of Joseph Smith, and they are one. They are united perfectly.

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. (D. & C. 84:36-38.)

Now may I mention the great vision that the Patriarch Abraham had? You recall that the Lord showed him the pre-existent hosts and, more particularly, the noble and great in that world. Abraham saw them, the intelligences, the spirit sons of God our Father, the noble and great spirits who were among them, and the Lord said to him, "... Abraham, thou art one of them; thou wast chosen before thou wast born." (See Abraham 3:23.)

As with Abraham, so with all the prophets of God. Sometimes someone may wonder, that is, someone in the world, how is it that the Father and the Son would appear to a fourteen-and-a-half-year-old boy in the spring of 1820, to usher in, as we express it, the Dispensation of the Fulness of Times.

Joseph Smith sat with Father Abraham in the councils of eternity, and Joseph Smith was ordained as Abraham was ordained to come down and be the head of a gospel dispensation here. He had ascended by virtue of obedience, intelligence, progression, and righteousness to a high state of spiritual perfection in that world. When he came here, he brought with him the talents and abilities, the deep spirituality, and the innate righteousness

ness that he developed back there under the tutelage of God the Father.

In the eternal worlds, the Firstborn spirit offspring of the Father was Jehovah who is Jesus Christ. He was pre-eminent. Standing next to Christ was the great spirit, Michael. Christ was ordained as a lamb slain from the foundation of the world, chosen to come here and be the Redeemer. Michael was prepared and chosen and sent here as Father Adam, the first man of all men, the first flesh upon the earth, the head of the human race, and the presiding high priest, under Christ, over all the earth.

The spirit men who were associated with Christ and with Adam in the pre-existent eternities, and who were more valiant than all their fellows, were the ones chosen to head the various dispensations of the gospel. One of these was the Prophet Joseph Smith. It doesn't take much reflection then, it seems to me, for us to know that Joseph Smith was one of the dozen greatest spirits that God the Eternal Father had in all the councils of eternity; that he came so as to be here at the appointed time and at the express hour and at the very moment that the Lord designed to open this dispensation. He was here to take his part in that event.

I do not think that the Father and the Son would have appeared to an ordinary fourteen-and-a-half-year-old boy, if he had gone out into that grove of trees to ask the Lord which of all the churches was right. I think the Lord had been preparing Joseph Smith for that event from all eternity; that Joseph Smith had the spiritual stature, the strength for righteousness that enabled him to endure the vision; that he had the talent and ability to press forward in righteousness in the king-

dom of God on earth: first, to establish it; and then, somewhat, to perfect its organization before he was taken home, before he sealed his testimony with his blood.

In my judgment Christ and his prophets are one; and salvation in this day is, first, through Christ and his atoning sacrifice, and it is, second, through accepting the atoning sacrifice and the doctrines of Christ as they have been revealed by the Prophet Joseph Smith, and as they are taught by the living oracles who wear the mantle of the Prophet and stand at this moment at the head of the kingdom of God on earth.

May I just tell you one experience that I had. I have never told this to any person before, except my wife. Six months ago in the Solemn Assembly, when the First Presidency of the Church were sustained, as I sat down here behind one of these lower pulpits, the voice of the Lord came into my mind as certainly, I am sure, as the voice of the Lord came into the mind of Enos, and the very words were formed, and it said:

"These are they whom I have chosen as the First Presidency of my Church. Follow them"—those few words.

I have had a testimony of the divinity of this work from my youth. I was reared in a family where love was the motive force, where my parents taught me righteousness, and I have grown up with a testimony. But that witness was an added assurance. It meant to me, if I hadn't known before, which I did know before, that this is the Lord's Church; that his hand is over it; that he organized it; that these men who preside are called of him; that they are his anointed; that if we will follow them as they follow Christ, we will have eternal life, which is my prayer for myself and for all Israel. In the name of Jesus Christ. Amen.

## A LESSON FROM THE MISSIONARIES

*By Clifford E. Young*

ASSISTANT TO THE COUNCIL OF THE TWELVE

IT HAS been a refining influence to attend this great conference. I cannot recall when I have felt more at peace than I have during these sessions. It seems to me that from the very beginning with President McKay's opening address, followed by others of the brethren, including Brother Thomas E. McKay who spoke so beautifully and tenderly,

everything done and said has contributed to a peace that I am sure we all feel, and we all felt as we sang that beautiful hymn. ["I Need Thee Every Hour."]

I was very grateful in the selection of Brother Marion G. Romney to the Quorum of the Twelve. I have been intimately associated with him for the past ten years—I had not known him

THE IMPROVEMENT ERA



prior to our being called to be Assistants—but I have learned to love him and to appreciate him for his sterling worth, for his integrity; and I say to you, my brethren and sisters, without any fear of contradiction, that I know of no man who has ever been chosen to fill this high and sacred trust who is better prepared and more worthy than is Marion G. Romney. I hope he will not feel embarrassed because of my saying this, but I say it from the depths of my heart.

I love these men. I have learned to love the Authorities as I have never loved them before. I was reared in a home where the Authorities of the Church were always held up to us as servants of the Almighty, men who were trying to their utmost to establish the Church and kingdom of God in the earth, men who were unselfish in their service. In our home it was regarded almost as a sin for anyone to say anything unkind of those whom God had chosen to direct the affairs of the Church.

I have been grateful for that heritage. I have tried to implant that in the hearts of my children. My wife was reared in the same atmosphere, and she too reflected in her life that absolute confidence and deep appreciation of those whom the Lord had chosen.

I have recently had the experience of visiting two of our missions. Two very striking lessons were brought home to me as we labored with these missionaries, as we heard their testimonies, listened to their reports, and felt of their spirits. They told how they were proselyting, how they would go into the homes where they were invited in—many times they were turned down—and how they would teach the people.

First the missionaries would present to them the message of the restoration and the coming forth of the Book of Mormon. This would open up the way for a cottage meeting, and then they would teach the families how to pray. They would teach them that God hears and answers prayers. They would unfold the story of the restoration of the gospel, which of course would take them back to the teachings of our Savior and the promises that he made when he instructed his disciples:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. (Matthew 28:19-20.)

The elders go into homes, and they

teach the investigators these divine concepts, prayer, faith in God, confidence in his work, to observe all things that the Lord has commanded, to render obedience to those divine principles by which we may enter into his kingdom and into his Church, teaching them the law of tithing, the Word of Wisdom, all of these things. my brethren and sisters, these cardinal concepts, and as we listened to the missionaries explain their methods, the reaction of the people to them, I felt and I say to you that people now are responding to the truth, perhaps more than ever in the history of the Church. As we listened to these reports, I thought, can we do less here at home than follow these divine concepts? Should we do less than teach in our homes family prayers, kneeling down and supplicating our Heavenly Father with our children night and morning? Should we do less than teach our children to observe the law of tithing, the law of the fast?

Can we do less than teach them all of these principles that we proclaim to the people of the world, obedience to which makes them eligible for membership in the Church?

That lesson has come home to me. Are we doing at home what we expect our missionaries to do in the world,

(Continued on following page)

## Sure gives you a start...

### FINEST GASOLINE WE'VE EVER MADE

The gasoline you buy at your Utocon dealer's today is a champion performer... bursting with power... perfect for quick starts. It is a product long famous for consistent, high quality... a product easily identified on your dealer's driveway by the famous Utocon emblem.

LUBRICATE FOR SAFETY  
EVERY 1000 MILES



See Your **UTOCO** Dealer for Superior Products and Service

and are we ourselves hiding our lights, setting our lights under a bushel, or are we letting our lights so shine, that others, seeing our good works, may be led to glorify our Heavenly Father?

Another lesson that impressed me was this: We listened to some of the missionaries tell of their backgrounds. One young boy told of coming from a home in Idaho, of his widowed mother, with five children, the mother being left with a mortgaged farm, and the bishop came and asked if one of her boys could go on a mission.

The oldest was asked to go, and the mother said, "Bishop, he may go." That young man told of the struggles of his mother to make ends meet and to help him in the performance of his missionary labors, and he bore a strong testimony of the goodness of the Lord, not only to him, but also to that devoted mother who was making possible that mission.

Another one was by a young girl, and I never heard a stronger testimony—it was of another widowed mother. She comes from a stake in the east. The mother, going out and taking day work, made possible that girl's service in the mission field.

On my way home I happened to stop in the home of my daughter in Chicago, and she, not knowing that I knew, was telling me of the sacrifice of a widow in her ward that was making it possible for her daughter to labor in the mission field.

"Why," she said, "Dad, that good little woman takes whatever she can get to do without complaint."

We are inclined to tell about our

forebears, of the heritage they have left for us. We have been reading in *The Deseret News* serially of the great work of President George Albert Smith's grandfather, Elder George A. Smith, of his colonizing in southern Utah, and the struggles of their living in wagons, of babies being born in those wagons, as they sought to establish a settlement at Parowan. All of these we read and are deeply touched and inspired. These things are a great heritage to us and to our children, but I say to you, my brethren and sisters, that we have today just as much faith in Israel as we ever had, and if we could hear all of these experiences that are a part of the lives of these missionaries, we would hear of the struggles, and many times the heartaches, that make possible these young men and women going into the mission field and giving of their time for two years or two and a half years to preach the gospel which means so much to you and to me and to the world.

Verily, it is a testimony to us of this great work. Testimonies do not come all at once. They are accumulations of evidence, and these are just a few. They are the simple things.

I remember on one occasion of President Grant being in our home and having with him a good friend, a banker, from the East as his guest. President Grant had given him the story of Joseph Smith to read, and during our visit Brother Grant had had Sister Young sing, "Come, Come, Ye Saints."

As Sister Young concluded, that gentleman remarked, "That is an epic!

That is one of the finest expressions of faith that I have ever heard in poetry." Then he made this remark: "President Grant, I have read 'Joseph Smith Tells His Own Story,' and I say to you that no impostor ever wrote it. It was written by one who believed in his own destiny."

Now, brethren and sisters, that is the beginning of a testimony, and if that man would follow through, from just those two little things, God would finally, through the power of the Holy Ghost, reveal to him the truth of all things. This is the promise that is made to the people of the world—

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4-5.)

That is the way testimonies come. Those are the promises that are given by our missionaries to the world. Can we do less at home than to accept those promises, to accept the Lord as we ask our friends in the world to accept him?

May God help us so to do, my brethren and sisters. I leave with you my testimony. I thank the Lord for my standing in this Church and for its great privileges and blessings; and I can sing with you as we sang a few minutes ago, "I Need Thee Every Hour," and I know he is near to us if we will serve him and keep his commandments. God bless you, in the name of Jesus. Amen.

## Let Us Sustain One Another

By Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

**M**Y BELOVED brethren and sisters, there is something comforting in the scriptures regarding "he that shall endure to the end." (Matt. 24:13.) I must confess, however, that this to me has been one of the most glorious conferences that I have ever attended or ever expect to attend. I stand before you this afternoon in fasting and prayer, with a heart full of gratitude and thanksgiving to the Lord for the opportunity which has been mine to attend this conference.

I cannot recall another, unless it was the conference which I attended in April of 1947 after spending a year in war-torn Europe, that has impressed me so deeply as this conference which now draws to a close. And as a father in Israel, I am grateful beyond my power of expression that my wife and my family of six children have come under the influence of the spirit of this conference

and the counsel which has been given by the brethren.

As we left the Friday morning session, my good wife turned to me and said, "Of all the conferences I have attended in the Church, I have never felt so richly the spirit as I did this morning during President McKay's opening address." I am sure she but echoed the feeling of hundreds of others. Truly, it has been a time of rejoicing. I would to God, my brethren and sisters, that every man, woman, and child in the world could have heard the counsel which has come to us during this conference and could have in their hearts a desire to accept that counsel because I have never seen greater evidence of spir-

itual statesmanship than that represented in the counsel given to us by the First Presidency of the Church. With all my heart I sustain them.

I am grateful today that as a young man in far-off England I came under the influence of the leadership of President David O. McKay. I love him almost as I love my own father, and I sustain him with all my heart as prophet, seer, and revelator, which I testify to you he is. And I love with him his counselors as men of God. I love all these brethren with whom I have the glorious privilege of associating.

I am very grateful for the brethren who have been added to the General Authorities in this conference. I have

THE IMPROVEMENT ERA



known them all for a number of years, and to know them is to love them. I have received sufficient witness of the Spirit to satisfy my soul that the inspiration of heaven directed the presidency in the selection of these our brethren.

I am happy to welcome Elder Marion G. Romney into our Council. He knows something of the joy and happiness that awaits him in this body of men, and their close association with the First Presidency of the Church. I first met Brother Romney thirty-three years ago on a basketball floor in Rexburg. We were representing two Church schools in a friendly but vigorous competition. I have always felt that he saw very clearly, but on the question of the final score in that game he has never been fully clear. I have loved him for his devotion, for his integrity, and for his testimony, and I love these brethren who have been added as Assistants to the Twelve.

I have but one thought to add, my brethren and sisters. I have set aside two or three times that which I had in mind to say, as it has been treated much better than I could have treated the subject. I would like to bring this thought to your attention through a brief experience. Some months ago while attending a meeting of agricultural and farm cooperative leaders in an eastern city, I had occasion to leave my hotel room and cross the street to the nearby post office to mail some letters. As I entered the door of the post office on a side street, I heard words coming through an open window at the opposite side of the building, which sounded very much to me like a Mormon missionary preaching on the street.

After mailing the letters, I eased over to the open window, and there I saw two young men in blue serge suits standing on the corner of the steps of the post office. One young man was bearing his testimony regarding the coming forth of the Book of Mormon and the mission of the Prophet Joseph. He was earnest; he was sincere; he spoke with conviction. I thrilled with what he said. Some fifty or seventy-five people were listening in addition to the moving congregation that is always part of the street meeting. Standing at his side was his companion. In one arm were copies of the Book of Mormon, and the hats of the two brethren in his other hand.

When the street meeting ended, I went out and introduced myself, visited with them a moment, and then I turned to the young man who had been holding the literature in his arm and said, "Elder, what were you doing while your companion was preaching and bearing testimony?" The answer filled my soul with thanksgiving. He said, "Brother Benson, I was praying to God that my companion would say the right thing that would touch the hearts of the people

(Continued on following page)

**For Your CHRISTMAS DINNER**  
*The Empire Room  
The Coffee Shop*

**For Your Holiday DINING AND DANCING**  
*The Empire Room*

**For Your NEW YEAR'S DINNER**  
*The Empire Room  
The Coffee Shop*

**For Your NEW YEAR'S BREAKFAST**  
*The Coffee Shop*

**For Your NEW YEAR'S EVE FUN**  
*The Empire Room*

**For The Most Fun During The Holidays**  
**Go To The HOTEL UTAH**  
MAX CARPENTER, Manager

**BEESLEY'S**  
MASON and HAMLIN  
The Stradivari of Pianos

**KNABE**  
The Piano of the  
Metropolitan Opera

**EVERETT**  
The finest toned, medium  
priced spinet pianos built

**CABLE-NELSON**  
Beautiful spinet pianos in  
the low priced field

**Band Instruments  
Sheet Music  
and Everything Musical**

**BEESLEY MUSIC CO.**  
70 South Main Salt Lake City  
Phone 4-6518  
UTAH'S PIONEER MUSIC HOUSE

**FREE TO YOU!**

**Just Open A SAVINGS ACCOUNT NOW!**

with \$50.00 or more and you will receive  
**FREE** your lovely Schaeffer Fineline pen  
and pencil set.  
Savings Accounts in any amount \$1 to  
\$25,000.  
32 years of continuous operation.

**CURRENT DIVIDEND 3% Per Annum**

**Utah Savings**  
and Loan Association  
172 West Center, PROVO  
**MAIL HANDY COUPON**

Send your check or money order to  
Utah Savings, 172 Center, Provo, and  
your savings pass book and pen set  
will be mailed to you immediately.

Name.....  
Address.....  
City.....Zone.....State.....



"Education is capital to the poor man and interest to the rich man."

—HORACE MANN

Further your business education by enrolling in L.D.S. Business College's

## WINTER TERM

starting January 2, 1952.

Complete business curriculum with courses in Accounting, Secretarial Training, Business Management and General Office Work. Special classes in Higher Accounting; Salesmanship.

Our excellent placement service enables us to offer you outstanding job opportunities.

Make your plans to enroll . . .  
NOW! Call today, or come in and enjoy our friendly personal counsel.

You're always cordially welcome at . . .

# L.D.S.

# BUSINESS COLLEGE

70 NORTH MAIN—3-2765—SALT LAKE CITY, UTAH

For 

## Christmas

## And A Lifetime

# THE ENCYCLOPAEDIA BRITANNICA

A  
University In Print

An  
American Institution

Owned, Edited, Published in the United States for 50 years.

WRITE

Encyclopaedia Britannica  
635 18th Street  
Denver, Colorado

AND

If you have Pre-School Children, or Elementary School Children ask about BRITANNICA JUNIOR.

## The Perfect Christmas Gift

## KNOW THE BIBLE

50 VITAL RELIGIOUS QUESTIONS

Answered by

800 IMPORTANT BIBLICAL QUOTATIONS

251 Pages — Cloth Binding — \$2.00

BENJAMIN B. ALWARD

148 First Ave. Salt Lake City 3, Utah

Or Bookcraft; Deseret Book Co.; Z.C.M.I.

# Who, me?



## I go GREYHOUND

for a  
HAPPIER HOLIDAY TRIP  
because it's the  
friendly way to travel!



See your Greyhound Agent NOW!

Ezra Taft Benson *Continued*

and bring them a conviction of the truth of this great latter-day work."

Support for one another, that is the one thought that I have to leave with you, my brethren and sisters. One of our great needs as a people is greater, more loyal support for one another. You see it demonstrated in the leadership of the Church. It is very common out in the stakes and the missions, and, oh, how important it is that we uphold and sustain one another in our labors.

What do you do when one of your associates is standing before the public attempting to do his duty? And when he does a particularly good job, maybe performing even beyond your own ability, what is the reaction in your heart? Do you have a little pang of jealousy, or do you rejoice and thank God for the manner in which he has magnified your associate? If you do the latter, you have one of the marks of greatness. If there comes a feeling of jealousy, a wish that you might be in his place, then you have not learned the lesson fully of mutual support and true loyalty.

God help us to support one another. May it start in the home as we support our families. May there be a spirit of loyalty, unity, love, and mutual respect. May husbands be loyal to their wives, true to them, love them, strive to ease their burdens, and share the responsibility for the care, training, and the rearing of the children. May mothers and wives show a spirit of helpfulness to their husbands, uphold and sustain them in their priesthood duties, and be loyal and true to the calls that come to them from the priesthood of God.

Occasionally when attending stake conferences, and members of the stake presidency and other local brethren are speaking, I indulge in this practice—I look over the audience and try to pick out the wives of the men who are speaking. I like to look into their faces as their husbands are up bearing their testimonies and preaching the gospel.

Sometimes you will find a wife who puts her head down as if she felt sorry for the poor man. But more often you will find the type of support which brings her to look squarely at him, and you can just feel and see in her face that she is praying for him, that she has faith in him, that she wants him to succeed. In such cases it is likely that before they came to the meeting, they knelt together in family prayer, and if she were called upon to lead in that prayer, she invoked God's blessings upon her husband, in the event he would be called upon in the conference.

It is a glorious thing to have that kind of support. I am grateful for it beyond my power of expression. I am thankful that in my home I have

THE IMPROVEMENT ERA

## ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Bible Students, Christian Workers and Missionaries at

SPECIAL DISCOUNTS

Write Today for FREE Literature

CHICAGO ACCORDION CENTER, Inc.  
Dept. IE, 754 N. Damen Ave., Chicago 22, Ill.



that loyalty—not only prayer, but fasting whenever there is any great responsibility pending.

God help us, my brethren and sisters, to support one another. May we support our bishops in the wards in which we live and express our gratitude for their leadership. Let them know that we love them and that we sustain them. Give the same support to our Relief Society workers, teachers in the other auxiliary organizations, and in the priesthood quorums. Let us support one another.

May we go from this conference with a resolve in our hearts to heed the counsel which has been given, my brethren and sisters. If we do so, we have nothing to fear, no matter what the conditions of the world might be, for the God of heaven has given us his word that it is his purpose to provide for his Saints. He has said of his servants, "They shall go forth and none shall stay them, for I the Lord have commanded them." (D. & C. 1:5.) In the early days of the Church, yea, even a year before the Church was organized, when there was only a handful of followers of the Prophet Joseph, the Lord said this,

Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.

... perform with soberness the work which I have commanded you.

Look unto me in every thought; doubt not, fear not. (*Ibid.*, 6:34-36.)

God bless us that we may go forward without doubt and without fear, but with resolute hearts to live the gospel of Jesus Christ, and that we may heed the counsel that has been given in this glorious conference, because I testify to you that it has come from servants of God under the inspiration of heaven.

This is God's work, my brethren and sisters. God the Father and the Son did appear to the Boy Prophet in the Sacred Grove. I know that to be true as I know that I live. God lives. Jesus is the Christ. Joseph Smith is a Prophet of God. These men whom you have sustained as the Presidency of the Church and the other General Authorities are also men endowed with the same authority and with the same power to bear off the kingdom. God help us to support them and to sustain them in their leadership, and to go forward united as a people, supporting one another, I pray in the name of Jesus Christ. Amen.



# Fly home for the holidays!



What better Christmas present can you give the folks at home—than you? Distance means little when you fly.



Western offers fast, deluxe flights from Los Angeles to Salt Lake City, Pocatello, Idaho Falls, and Edmonton—and to major coast cities. Call Western Air Lines, or see your authorized travel agent.



**Christmas is Bible-giving Time**

... no finer gift than a Bible, no finer Bible than National

No. 254X. India paper gift edition. Approximately one inch thick; genuine leather overlapping covers; gold edges, fully flexible.

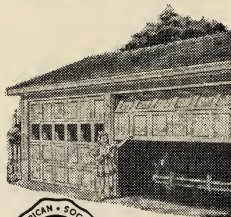
No. 456. A magnificent lectern or special gift edition in Turkey Red Morocco leather over embossed, beveled edge stiff boards.

Also see the National Testaments wherever Bibles are sold.

Ask for **National Bibles** at your bookstore  
BELOVED KING JAMES VERSION

**Read and Keep The Improvement Era**

... even a child can lift an **Energized "MARVEL-LIFT" CRAWFORD DOOR!**



Crawford is the Only Door Company to Receive the Merit Award

**CRAWFORD DOOR SALES CO.**

155 West 2nd South  
SALT LAKE CITY, UTAH  
and  
1001 Barnack Street  
DENVER, COLORADO

# A PLEA FOR

# EXEMPLARY LIVING

*By President David O. McKay*

**M**Y BRETHREN AND SISTERS, the time draws near for the closing of this, the one hundred and twenty-second semi-annual conference of the Church.

Whenever we receive a favor or a gift, the least we can do is to express appreciation by saying "thank you." Very often those words seem very feeble in expressing the feeling we have of a favor bestowed.

In your behalf I should like to say "thank you" to groups, perhaps some individuals, who have conferred favors upon us since last Friday morning. I hesitate about naming persons, because undoubtedly in so doing we may miss others who equally merit our appreciation.

First, I wish again to express appreciation of the service rendered by our Singing Mothers. Just their presence, I repeat, was an inspiration. I wish to commend Sister Madsen upon her ability to train that choral group so ably in attack, expression, interpretation, and those mothers for having taken the time to practise in their various wards and at least once or twice as a group. The Lord bless them for the service they rendered in this conference!

I wish to mention also in appreciation the men's chorus of the Tabernacle choir under the leadership of J. Spencer Cornwall, for the inspirational numbers they gave us last evening in that memorable priesthood meeting.

And, of course, we must not close the conference without expressing appreciation to the Tabernacle choir, its leader, assistant, to the organists, and to every member. That singing group has attained, through merit, outstanding recognition as one of the great choral organizations of the world. They merit the gratitude of all members of this Church. I do not know of another choir in the world that gives so much time and means, financially, in their service, as the members of this choral group. In your behalf, I thank them with all our hearts for their unselfish devotion and continual attention to this great duty.

I wish to express appreciation to KSL and the specialists who have given us such efficient service, and to the other stations in this state and surrounding states, that have graciously given us of their time. On one or two occasions, as you know, we have run overtime, but this red signal has continued, undoubtedly at great financial cost. We thank these stations, one and all.

I should like to say a word of appreciation to the ushers in the Tabernacle, to the caretakers on the Tabernacle block and on the Church Office grounds—ushers and laborers under the direction of Irvin T. Nelson, Brother Marble, and other able overseers. You do not see them at work, as some of us do, but you see the re-

sults of their labors in these beautiful grounds, and if you would happen to be at the Church Office some morning before seven o'clock, you would see one of these brethren already at work, and if you were to say to him, "Well, you are early," he would say, "Yes, I always come early because I want all this lawn to be well sprinkled before the brethren come to their offices."

To them and to all faithful workers I should like to repeat in appreciation one of the two choicest poems that Edgar A. Guest has written:

"Who does his task from day to day  
And meets whatever comes his way,  
Believing God has willed it so,  
Has found true greatness here below.

"Who guards his post, no matter where,  
Believing God must need him there,  
Although but lowly toil it be,  
Has risen to nobility.

"For great and low there's but one test:  
'Tis that each man shall do his best.  
Who works with all the strength he can  
Shall never die in debt to man."

—"True Nobility," Edgar A. Guest  
(Used by permission of the author.  
Copyright, Detroit Free Press.)

The Lord bless these workers, one and all!

I wish to express appreciation to the presidencies of priesthood quorums, and especially to the bishops who have come to this conference with groups of their lesser priesthood. I mentioned one case last evening. At the conclusion of that priesthood meeting, a bishop met us with two of his quorums of deacons. I commend that fellowship.

On our way home today Sister McKay commented upon the number of young people in attendance at conference, and I said, "That is a good sign." If we can get some of the boys under the influence of the bishoprics, boys who perhaps have unfortunately come from broken homes, or more unfortunately, homes in which God does not dwell, we shall save souls here at home equally as precious as those whom we are seeking out in the world. Continue in that good work.

We express appreciation also to the sisters and to all who are laboring in the auxiliaries—in the Relief Society, the Sunday School, the Young Men's and Young Women's Mutual Improve-

ment Association, and in the Primary. Time will not permit to elaborate, but these general boards and stake boards and the officers and teachers on the firing line are rendering to you parents and to the Church generally a wonderful service. God will reward them.

In conclusion, may I call attention to the experience that Paul had just as he neared Damascus with papers in his pocket to arrest all who believed in Jesus Christ. A light suddenly shone about him, and he heard a voice saying, "Saul, Saul, why persecutest thou me?"

And he said, "Who art thou, Lord?" The answer came, "I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks."

Saul said, "What wilt thou have me do?"

The voice answered, "Go into the city, and it will be told thee what thou must do." (See Acts 9:4-6.)

There are two elements in that incident, commenting briefly upon which I will close my remarks. The first is that the Savior recognized his authority on earth. He could, in a few words, have told Saul what he should do, but there was a branch of the Church in Damascus, presided over by a humble man named Ananias, and Jesus recognized that authority. He knew Saul's nature. He knew that in the future it would be difficult for him to recognize the authority of the Church, as instances later proved.

He said, "Go into the city, and there it will be told thee what thou must do," and Saul had to receive from the very man whom he was going to arrest instructions regarding the gospel of Jesus Christ.

There is a lesson for us all in this Church. Let us, too, recognize the local authority. The bishop may be a humble man. Some of you may think you are superior to him, but he is given authority direct from our Father in heaven. Recognize it. Seek his advice, the advice of your stake presidents. If they cannot answer your difficulties or your problems, they will write to others, the General Authorities, and get the advice needed. Recognition of authority is an important principle.

The other element in that incident to Paul near Damascus is the great fact that Jesus, our Lord, is interested in his Church, and in the members. As he was interested then, so he is interested today.

I like to feel that he is watching over us, that he is grieved when we do not



comply with the ideals and the standards he has given us in the gospel. He was grieved with Saul, a chosen servant, who was going about blindly to destroy the Church. He is delighted when he finds the brethren whom he has appointed doing their duty and trying to live clean, upright lives, living in accordance with the standards of the gospel.

I like to feel that his servants whom he has chosen in this dispensation are also interested, and I hope that President George Albert Smith, who was with us not long ago, is pleased with what we have done during the last six months. I am sure he is pleased with the setting apart of the temple site in Los Angeles because I know that was an enterprise that was dear to his heart.

I like to feel that President Heber J. Grant is near us, ready to help, especially pleased to see that the Church is growing. And President Joseph F. Smith, President Lorenzo Snow, President Wilford Woodruff—those men, I have met—President Woodruff, in our home, closely associated with President Smith, and as you know, with President Grant and President George Albert Smith.

I like to think that President John Taylor is equally interested, also President Young, and especially the Prophet Joseph. The work over on the other side is real, and the curtain sometimes between us and them is very thin. I hope the Lord will help us to go forward as these, his former representatives, would like us to go forward, that we shall always realize, as has been said once or twice in this conference, that this is the Church of Jesus Christ, who is our head.

Now let us go back to our homes with that testimony.

Among the many great messages that we have received I should just like to emphasize two: One, of course, is the home. Thirteen thousand men of the priesthood were here last night. Every one should go back to his home and look around and see wherein he can make it more ideally a Latter-day Saint home.

One day a young son, just married, invited his father to visit him and his bride in their new home. The young son took the father from room to room

and showed him the furnishings, the paintings on the walls and so forth, and the father said, "This is lovely. I congratulate you, but, son, I have looked in vain for anything that indicates that you have a place here for God."

In writing about it later, the young man said, "I went through the rooms later, and I found that Father was right."

Let us go back to our homes and see whether the spirit of our homes is such that if an angel called, he would be pleased to remain.

The other great message is for the priesthood quorums to be more active, to reach out and get the indifferent, approaching them personally, and, as has already been said, "Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D. & C. 121:43.)

The Prophet Joseph could not have written that of his own wisdom. That is one of the great flashes of inspiration that proves his divinity.

Finally, let us be true to our country and to our country's ideals. Nearly three thousand years ago an ancient prophet said that this is a land choice above all other lands, and it is, and the government of the United States as given to us by our fathers is the real government under which individuals may exercise free agency, individual initiative.

Oh, let us oppose any subversive influence that would deprive us of our individual freedom or make this government a dictator instead of a servant to the people.

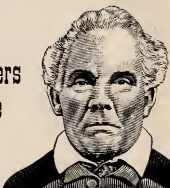
Time is up. In conclusion I repeat the words of the Lord, "Wherefore, now let every man learn his duty, and to act in the office which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D. & C. 107:98-9.)

God help us all, that we may live more nearly to the ideals of our Savior as revealed in the restored gospel of Jesus Christ, I pray in the name of the Redeemer. Amen.

## Famous Guides

Builders  
of the  
West



JOSEPH REDDICK WALKER  
1799 - 1876



Leader of the first white men to behold the wonders of Yosemite Valley and to discover the mighty California Big Trees (1833), the adventures of Joe Walker, as he was called, are recalled by those who travel over Walker Pass. This scenic entrance to the San Joaquin Valley is named after this famous trapper, hunter and guide. His wide and intimate knowledge of the west brought him into the service of such men as Captain Bonneville and General John C. Fremont, whom he guided during two western expeditions.

Guides are vital in every walk of life and in all generations and activities. A famous guide today is the "Dollar Guide," the famous system that lets you quickly plan the right kind of life insurance you need to give your family maximum protection at the lowest cost.

To see the "Dollar Guide" mail the coupon below.



**PRUDENTIAL**  
INSURANCE COMPANY OF AMERICA  
A MUTUAL LIFE INSURANCE COMPANY



Prudential Insurance Company  
Western Home Office  
Terminal Box 3124  
Los Angeles 54, California

I'd like to see the "Dollar Guide"

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
IE

## Are You Interested in YEARLY FUEL SAVINGS



**BUY  
YOUR WINTER  
WINDOWS  
NOW**

Phone us  
right away.  
Prompt del-  
ivery — low  
prices.

Let us tell you now little it will cost to equip your home with CURTIS WINTER WINDOWS AND DOORS. You'll be surprised at the fuel saving — from 15% to 25%, depending on the number of openings in your home.

Storm sash eliminate steamed and frosted windows, dripping water on walls and floors. You'll be able to see out all winter.

We carry full stocks of Curtis storm doors and sash — made by the manufacturers of Silentite Windows and Curtis Woodwork. All commonly used sizes and styles.

You are sure of high qual-  
ity in Curtis storm goods.

**SEE YOUR LOCAL  
LUMBER DEALER**

**CURTIS  
WOODWORK**

**MORRISON-MERRILL & CO.**

BUILDING MATERIAL DISTRIBUTORS  
205 NORTH 3RD WEST • SALT LAKE CITY, UTAH

Boise, Twin Falls, Pocatello, Idaho, Reno, Nevada

**BETTER LOOKING HAIR  
Guaranteed!**



if your hair needs  
help...  
it needs L.B.



## CHINA VANITY

(Continued from page 867)

scheme was a simple matter. She arranged a shopping date, explaining that there was a particular gift she wanted to buy her mother and she would like her father's opinion because he had good taste in such things. The window in which Cheryl Ann had seen the necklace was passed quite casually, but she groaned audibly enough to elicit an inquiry.

"Did you say something, Cheryl?" her father asked, quite unconscious that he was playing his part.

"Oh, it's nothing . . . really. . . ."

Her father grinned. "Cherie, I'm positive I've heard that groan before . . . the last time I heard it the fee was ten dollars."

Cheryl Ann demurely turned her head toward the window, laughed gaily, and then propelled her father to the exact spot where she had seen the necklace. It was gone. Her fingers tightened on her father's sleeve as she frantically searched the rearranged window display.

As they rounded the corner of the window she saw the necklace, placed near the top. "Oh, there it is . . . I mean . . . look at that gorgeous necklace."

"Young lady, I think this is a foul plot. Are you suggesting that I buy that necklace?"

"Oh, daddy, would you? For Christmas?" Cheryl Ann enlisted all the promptings of desire in her entreaty to secure the jewelry as a Christmas present. Knowing her father, she never doubted that the necklace would be hers.

\* \* \* \* \*

THE Christmas spirit, as Cheryl Ann interpreted it, was abundant. Her shopping was finished, plans for spending the holiday week were made, and she believed Christmas morning would bring her all the happiness she required.

Christmas Eve was a very special occasion for Cheryl Ann because the entire family congregated at her Grandmother Simmons' home. Her grandmother was a beacon of inspiration. Life without her would lose much of its richness and meaning. Grandmother Simmons had been born and reared in the Salt Lake Valley, and Cheryl Ann en-

joyed the quaint reminders of an earlier day that she found in each room of her grandmother's house. She liked to slide her hand across the marble-topped sideboard. She would wait impatiently for the mantel clock to strike on the quarter-hour, would feel the surge of energy from the vibrations of the spiral chime. She liked to mimic the formal posture of a great lady as she sat uncomfortably in the prim little chairs.

Christmas Eve parties at Grandmother Simmons' home were important to all the family. This year as usual they arrived early in the evening, and the games, laughter, pleasant sentiments, and good wishes were delightful. A buffet dinner was served, followed by contributions of songs, poems, and musical selections. Cheryl Ann watched her grandmother as the party progressed. She was pleased to see the gracious approval that radiated from her face. It occurred to Cheryl Ann that this kind of Christmas party appealed to her grandmother because it was more nearly like the parties she had enjoyed as a young girl. Cheryl Ann recalled other family Christmas parties when countless gifts were given to the children. On those occasions her grandmother had been overwhelmed at the extravagance and quantity of the presents. To all outward appearances she thoroughly enjoyed the surprises, but she would shortly retreat into a reverie of past Christmases. Cheryl Ann had wondered if her grandmother wished for a return of those happy days. As she watched her now, she saw more clearly the contrast between a Christmas devoted to the mechanical exchange of gifts and the Christmas given over to genuine expressions of happiness. She thought of her gift for Jeannie. It was only a fleeting thought, interrupted by a request for her part on the program.

Cheryl Ann walked to the make-shift rostrum. She turned, looked at her grandmother, and said, "Because grandmother is so wonderful and nice, and because we are so happy to have her with us this Christmas Eve, I've prepared a tribute to her in poetry." Cheryl Ann received a reassuring smile



from her grandmother. She dropped her eyes to her paper and read,

In every little family about the size of ours,  
There's a very special person we like to  
deck with flowers

Or, if flowers are out of season, a tribute  
we like to pay

To that very special person whose hair  
has turned to gray.

This super-special person is, of course, a  
friend to us;

To her our health and happiness are a  
very constant must.

We love her more than ever each day we  
see her smile;

We're counting on her always as we walk  
each rugged mile.

To Grandmother Alicia Simmons our  
tribute is paid tonight,

A person of great potential; her ways  
seem always right.

Our grandmother is a chosen daughter of  
God way up above,

Our prayers are surely answered by her  
endless, wondrous love.

As Cheryl Ann read the verses, she momentarily forgot the family audience. She was thinking about the message of her poem. The words "very special person . . . a friend to us . . . her way seems always right" took on a little deeper meaning. Her grandmother was very special, but maybe Jeannie was just as special in a different sort of way. The idea was new. Cheryl Ann pondered the significance of her poem and contrasted it with the scheme she had planned. Her self-analysis was poorly timed. The sentiment of the verses, together with the knowledge that she had planned a gift for Jeannie that was designed to elevate her own position at her friend's expense, was too much. Her chin trembled. She quickly threw her arms around her grandmother and held on tightly while trying to recover her composure.

Christmas time was never quite complete without an expression from Grandmother Simmons, and it was unanimously agreed that on this occasion she must tell of a Christmas day in the Salt Lake Valley years ago. She was pleased. Walking slowly to a shelf across the room, she picked up a small china vanity that had lain on the shelf. Returning to her chair, she placed the pretty china piece on a small occasional table and said, "This china vanity was given to me when I was seventeen years of age. I have loved it because it represents

one of the most beautiful Christmas days of my life." Grandmother Simmons' voice betrayed her feeling.

"Christmas today," Grandmother Simmons continued, "is quite different from the Christmas days we knew as children. Now we have such expensive and beautiful gifts that the true spirit of Christmas oftentimes evades us. In my childhood days presents carried great sentimental value, and when a small token of a friend's affection was unwrapped, it was a treasure of devotion and love. Frequently the gifts had required hours of clever and painstaking handwork. Once I received a needle-point Bible marker that thrilled me and made my Christmas day especially nice."

Grandmother Simmons' eyes sparkled with remembrance of her childhood. She could see the snow blanket in which the adobe and rough-milled lumber houses of the valley snuggled close together. She felt again the warmth of the little settlement, generated by the bonds of friendship that had grown strong from work and sacrifice in this new world of the West. Her retrospection brought to mind a tiny rocking chair, her rag doll, and the priceless hours she spent before an open-hearth fire when bedtime stories were told.

Grandmother Simmons unconsciously pulled her shoulder scarf closer—a reflex caused by years of fireplace heat that warmed her only on one side at a time. She looked at the children with affection and said, "Children, how would you like to be surprised at Christmas time with sticks of striped candy, honey popcorn balls, a sugared fried-cake twisted and shaped like a little boy or girl, a homemade rag doll, and maybe one or two other little gifts?"

The younger children chattered excitedly, and decided that such a Christmas would be lots of fun because they liked popcorn balls so much. The older children captured the picture of unpretentiousness and felt the serenity and contentment that such a Christmas day would give. They assured their grandmother they would like to have that kind of Christmas.

"There were other types of gifts, of course," Grandmother Simmons

(Continued on following page)

Now—  
it's easy  
to give  
my sewing  
that

**PROFESSIONAL LOOK**  
with the  
**ANKER**  
**ZIG-ZAG**



## NO ATTACHMENTS

Incredibly versatile, yet it's the smoothest, easiest sewing machine you ever saw. Just touch the built-in STITCH-O-METER and do:

ZIG-ZAGGING

BUTTON-SEWING

BLIND-STITCHING

BUTTON-HOLES

MONO-GRAMMING

HEM-STITCHING

APPLIQUE EMBROIDERY

and Wonderful Straight Sewing . . .

**Guaranteed a Lifetime**



Full Selection  
of Fine Cabinets  
and Desks

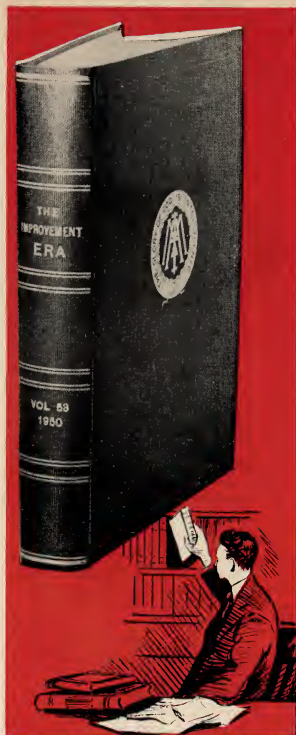
## LIBERAL TRADE-IN

For the Name and Address  
of your local dealer, phone  
or write . . .

**WILLIAMS**  
**Sewing Machine Co.**

50 So. Main Salt Lake City, Utah  
Phone 5-8651

Special discount to  
Church Organizations



## Bind Your Improvement Eras for Reference

Preserve your Improvement Era copies by having them bound into permanent yearly volumes. You'll find them excellent reference sources for your family, and they are a proud addition to any library. Quality workmanship and materials will make these volumes last a lifetime.

The cost is just \$3.00 per volume (F.O.B. Salt Lake City; postpaid, add 30c. Canada and other foreign countries add 75c.)

Phone or write today for further information

### Deseret News Press

8 South Main Street Salt Lake City, Utah 4-2581  
936

## CHINA VANITY

(Continued from preceding page)  
reflected, "like knitted mitts, button shoes, black lace caps, and side combs, but we felt very happy if we received even two or three presents. We made molasses candy, sang songs with pump organ accompaniment, danced, and told stories. And,

best of all, we had the time to sit down and talk with each other."

Turning, Grandmother Simmons picked up the china vanity and said, "This was a present from the finest friend a person could have. She valued it herself because it had been given to her by someone she

## The Dangers of Passive Permission

RICHARD L. EVANS

CONTINUALLY there comes before us the question of tolerance. Men, after all, are individuals, and no two of them think altogether alike, and we would find ourselves in hopeless friction and fighting without sincere tolerance to allow the give and take of living side by side with differing ideas and differing people. There should be no tolerance for intolerance. But there are some things that have no right to expect tolerance. There should be no tolerance for corruption, no tolerance for lawlessness, no tolerance for tyranny. And we should look critically at the type of so-called tolerance that has in it more of laziness and complacency than it does of honest open-mindedness. We wouldn't tolerate a vicious animal or a dangerous epidemic. Then why should we tolerate influences which are desperately dangerous to our morals and manners or to the principles on which freedom is founded? It is not only part of our privilege but also our inescapable obligation to rise in righteous resentment and rigorous resistance when the law is being flaunted, when outlawed evils are invited in, or when reprehensible practices are passively permitted. Perhaps there have always been those who would flaunt and defraud; but when a society begins to look upon such things with cynical acceptance, when men begin to justify things that nobody should do on the assumption that everybody is doing them, then we have cause for concern. It isn't only the fact that an evil deed is done, bad as that may be, but the fact that it doesn't meet more reaction—the fact that it is easily tolerated—that should cause serious concern. Disease germs and viruses are everywhere present and will always make their inroads where they find an easy opening. And the greatest danger comes perhaps not in the presence of the germs themselves, bad as that may be, but in the lowered resistance that permits them to enter in and do their damage without meeting effective antitoxins. Basically there are no new evils in the world, and no age, no society, no city, is without its evils. But the critical condition comes when evil is met with cynical acceptance or passive permission.

"The Spoken Word" FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, SEPTEMBER 30, 1951  
Copyright, 1951



loved. My friend's parents had passed away, and she was living with an aunt. As Christmas time approached, I was concerned about my friend because I felt her day would have little joy and happiness. I determined to do whatever I could to make it more enjoyable, and on Christmas morning I hurried to her home. She opened the door, her eyes bright with anticipation. After wishing each other a warm Merry Christmas, a wish that was real and heartfelt, I gave her my gifts. She opened each one slowly, overcome with emotion as she expressed her thanks. Feeling that I had accomplished something good, I put on my coat and prepared to leave. My friend pressed a dainty package into my hand as I left. At home I unwrapped my gift. It was this little china vanity. Her gift was the most cherished possession she owned. She had given it to me because she valued our friendship."

The spirit of Christmas had been portrayed with such feeling of sincerity and love that each member of the family received an unmistakable picture. Details of the party might be forgotten, but Grandmother Simmons' contribution would live forever in their hearts. As the family departed for their homes, Cheryl Ann embraced her grandmother and whispered, "Thanks, Grandma, I've learned something very important tonight."

Later, as Cheryl Ann pulled the bedcovers up under her chin, she blinked energetically at the tears that were beginning to mark her cheeks. She had come to sense, in a few hours, the purpose of Christmas. She recalled the last verse of a poem she had written a year ago, a message she had overlooked in making her plans for a perfect Christmas this year. The words were formed silently by her lips as she contemplated their meaning.

We give, do we not, with a great deal of thought  
Our gifts as a token of love;

Our Savior it was, gave his life to this cause  
Let's remember our Lord up above.

The second great commandment was forcefully brought to her mind, and she knew then that her friendship with Jeannie was too important to abuse. With a plan to straighten

things out in the morning, Cheryl Ann closed her eyes.

A younger brother and sister made sleeping difficult on a normal morning, but on Christmas morning sleep was impossible. They pounced on Cheryl Ann at an unreasonable hour, she thought, but after the first shock of being waked she caught the spirit of their enthusiasm and hurried toward the living room.

The sparkle of gaily-wrapped packages as they lay beneath the Christmas tree drew a gasp of surprise from the children, and with bubbling merriment they dashed to the tree and laughingly read the labels to determine which packages were whose. Cheryl Ann paused at the archway leading to the room, her heart pounding. The Christmas tree lights vibrated with the laughter and excitement. Her eyes traversed the smaller packages. The corner of a cellophane-wrapped box poked out. Intuitively she knew this was her father's gift. The family sat around the tree, and the children busily engaged themselves in opening their gifts. Cheryl Ann insisted that her parents open the gifts she had for them. Her interest in her own gifts had subsided since the Christmas Eve party, and now she was much more concerned with making Christmas a happy day for others. She hugged her baby sister tightly and laughed enthusiastically at the surprises her brother brought out of the boxes.

"Cherie," her mother asked with concern, "why don't you open your presents?"

Cheryl Ann hadn't realized that she had been conspicuous in not opening her gifts. She knew, however, that in those few minutes she had derived genuine pleasure from the happiness of others. It occurred to her that giving presents was a symbol of love and devotion to celebrate the birth of Jesus, which makes the gift itself of little value if those virtues are lacking. With appreciation for the meaning of Christmas, she opened her beautifully-wrapped packages and read into them the love and sincerity her parents intended. The cellophane-wrapped gift she left for the last. Holding it close, she looked at her father. Her eyes expressed her thanks. He detected something strangely different about his daughter.

(Concluded on following page)

## Careful People..



**— have earned this better fire insurance and at 15% saving!**

If your property is well maintained, well located, well cared for, you may earn this "stamp of approval" and qualify for General of America's Preferred Risk fire insurance. By accepting only the good risks, General of America is able to offer this strong capital stock fire insurance—at substantial savings.

See your General of America agent, or inquire at General Insurance Company of America, Excelsis Building, Salt Lake City 1, Utah. Phone 47717.



## CHINA VANITY

(Concluded from preceding page)

ter and recognized with pride that some maturity was showing.

"Cherie, are you as happy as you look?" her father asked affectionately.

Cheryl Ann tried to answer, but feeling so happy inside, she somehow could find no expression. She nodded her head and, holding the package in both hands, walked over to her father and sat down at his feet.

"Daddy, have you ever wanted to do something so badly that you were willing to take advantage of someone you loved?"

Her father was momentarily non-plused. "Well . . . I guess maybe everyone has wanted to have his way and felt so strongly about it that he'd take advantage of others. Why do you ask, Cherie, it doesn't sound just like you?"

"Daddy, I would like to take advantage of . . . of you!"

Her father smiled, kissed her on the nose, and said, "I think then it would be perfectly all right. Privilege granted."

Cheryl Ann hesitated, looked at the pretty package in her hands, and then blurted out, "I have a very special reason for wanting to give this present to my best friend, Jeannie." Seeing that her father was puzzled over the idea, she ex-

plained, "You see, Daddy, your gift means so much more to me than I can hope to tell you, and after thinking over my thoughts of last week it's important, very important, that I give it to my friend."

Sensing that his daughter had been motivated to do something good, her father supplied the encouragement she hoped he would give her.

Although it was early, Cheryl Ann couldn't resist the urge to take her gift to Jeannie. The frosty morning air chiseled at her nose and chin as she kicked the newly-fallen snow from her path.

Cheryl Ann presented her gift to Jeannie and hurried on home. When she arrived there, her Grandmother Simmons greeted her at the door. It was quite unusual for Cheryl Ann's grandmother to venture out on winter days, and the occasion had to be important for her to do so. Cheryl Ann squeezed her hand and said, "Grandma, you shouldn't have come out in this cold air, you'll catch something."

"Cheryl, I just couldn't sit at home for another minute. I have something for you." Grandmother Simmons placed a small package in her granddaughter's hand and kissed her affectionately on the cheek.

Cheryl Ann had learned a great deal about Christmas gifts. Now that she knew their true meaning there was more joy in anticipating them. She removed her coat and sat down to open her present. The shape of the box interested her; it reminded her of something old. Carefully laying the first wrapping aside, she untied the pretty gold ribbon encompassing the inner wrapping, opened the box, and looked inside. She shut the lid quickly, and stood up. "Grandma . . . this . . . is it for me?"

"It's for you, child, with all my love." Her grandmother beamed. "You see, after I told my story last night I suddenly remembered that, like my friend who gave me her china vanity, I, too, had something I cherished very much. I want you to have it."

The box was opened again, and Cheryl Ann gazed with admiration at the exquisitely styled gold necklace laid in the china vanity. The tiny opal stones in the necklace meticulously inlaid along the sides were hardly perceptible unless the iridescent hues were caught by the light. The pendant, strangely, reminded Cheryl Ann of the centerpiece in the necklace she gave to Jeannie. The gold necklace, like the china vanity, was a gift of love.

## THE EDITOR'S PAGE

(Concluded from page 861)

the light that will dispel the darkness of the world through the gospel restored by direct revelation to the Prophet Joseph Smith. And such a day shall come despite political upheavals and international dissensions.

Have a joyous time in celebrating Christmas—for despite discouragement and disheartening conditions throughout the world, it is the happiest season of the

whole year. But let us ever keep in mind that people are most blessed whose daily conduct most nearly comports with the *teachings* and *example* of Jesus Christ, our Lord and Savior, at whose birth was proclaimed: "Peace on earth. Good will among men." (See Luke 2:14.)

May the peace of our Father in Heaven abide in your hearts and in the hearts of people everywhere as they draw near to him in prayer and in praise this Christmastide.

And may the sick be restored; may the sorrowing be comforted; may the lonely have their hearts lifted; and the weary be rested; the needy be fed; may the doubting receive assurance; and may evil and designing men be confounded.

"O living Christ who still  
Dost all our burdens share,  
Come now and dwell within the  
hearts  
Of all men everywhere."





## THE UNEXPECTED GIFT

(Continued from page 865)

that couldn't possibly have come out of that little frame. "And Brett Olsen! Come on in."

There was something about Matilda that tugged at Julia's heartstrings. They walked into the cabin. It was a house that took you by the hand and warmed you when you entered. The front room was clean and warm and comfortable, the old pot-bellied stove freshly polished. Julia noticed that Matilda had put herself into every hand-made drape, every curtain, every hooked rug. And she liked the book-warmed room, the wide-mouthed fireplace, and the bureau which was laden with pictures of all sizes.

Her attention was soon diverted by an unearthly noise. In the "parlor" two youngsters were yelling like Comanches. She guessed they weren't twins—they didn't look alike, but they were almost of a size.

"These two are my young'uns," Mrs. Mortensen explained. "Say 'howdy-do' to Miss Winsor," she urged them. "She's your new teacher, and she's going to stay with us." Two little torsos bent over two little waists. "Pleased to meet you, Ma'am," they chorused.

"Now git," Matilda ordered. They got.

"Those two are my youngest," Mrs. Mortensen explained. "Then there's Ned. He's my *young man*. He's twelve and trying to take his dad's place. He's gone out now to get us a Christmas tree. I've got a girl, too. At least, I hope I have. She's a nurse. That's her picture over there—she was twelve when I started having my second family! I was mighty afraid I'd be raisin' her alone."

There was such life in the picture!

Seeing the picture of the young girl made Julie think of her brother, and she had to pause for a moment to let her eyes focus through the bright blue of tears.

While Julie and Brett had been wrapped in the picture before them, Matilda had been talking on and on like a radio someone had forgotten to turn off. Julie tuned in on the last sentence.

"My it's nice to have some company," Mrs. Mortensen was saying.

"I was getting to be a shut-in personality." She laughed appreciatively at her own joke.

The stream of talk went on. Julia was a small, silent oasis in the bright talk. She didn't really listen, but she appeared to—even supplying the necessary polite laughter when it was called for. Suddenly one of the "Indians" thundered in and asked about supper.

They all looked guiltily at the clock, but as they did, Matilda's face turned chalk white.

"Ned," she whispered, "he's been gone four hours—he must be lost!"

"How'd he go?" Brett asked. "Did he go on his pony or did he have snowshoes? Which canyon did he follow?"

"He went up Trail Creek, only there's not any trail. I tried to get him to ride Paint, but he wanted to try the snowshoes I couldn't wait until Christmas to give him. Anything new a kid's got to try out."

"I'd better go look for him," Brett volunteered.

"Could I help?" Julie asked, feeling her own inadequacy.

"A girl'd be no good," Brett said, "specially a city girl. You'd get lost. Besides I can't see you strugglin' in two feet of snow in them things." He pointed at her best pair of Saks Fifth Avenue shoes.

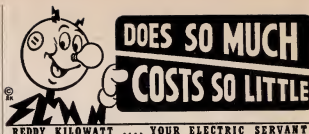
For a minute her blood boiled. Then she suddenly thought, here I am getting angry because he doesn't like my shoes, when a boy is out there lost in that storm.

She'd show them she wasn't a sissy. She had plenty of courage, and she'd prove it.

"I think I could help," she said. "You see, I ski rather well and I've got my skis in the sleigh, and ski pants—and boots," she emphasized, "right in my trunk. I can move faster on skis than either of you could with snowshoes. The quicker we find him the better."

"All right," Brett said, narrowing his blue eyes, "I'll take the horse and go up along the rim above the left fork of Trail Creek, and you try to follow the slope of Bronco Canyon just above the willows. First one to find him will light a fire. It's good the snow has

(Continued on following page)



- Dependable
- Thrifty
- Carefree
- Modern

Every day more people say:

"Electricity

adds to the

joy of living."

## UTAH POWER & LIGHT CO.

### "SEE YOUR TRAVEL AGENT"

Hawaii  
Mexico  
Panama  
For South America  
Winter Virgin Islands  
Travel Cuba  
to a Bermuda  
"SUNNY" Nassau in the  
World Bahamas

AIR — RAIL — STEAMSHIP  
TOURS — HOTELS

**UNIVERSAL  
TRAVEL SERVICE INC.**

Mezzanine — Hotel Temple Square  
Phone 5-6215



## Confused about INSURANCE?

If you're wandering in circles, wondering about your insurance, see your local KOLOB AGENT. He will be glad to look over your present policies and tell you if your protection can be improved, or if you can get more for what you are now paying. More than 300 Kolob Agents serve all sections of Utah, Idaho, Montana, Nevada . . . writing all kinds of insurance.



FRANK SALISBURY, Mgr.

330 Judge Bldg.

Salt Lake City



## STAMP OUT TB

**BUY AND USE  
CHRISTMAS  
SEALS . . .**

### HOTEL LANKERSHIM

7th & BROADWAY

ROOMS WITH BATH

From \$3.50 Single — \$5.00 Double  
New Dining and Supper Rooms

IN THE VERY HEART OF  
LOS ANGELES

## THE UNEXPECTED GIFT

(Continued from preceding page)

stopped. Now, Julia, if you find him, don't you two try to come back. Just wait by the fire for me. Here, you'd better take plenty of matches. Know anything about building fires?"

"Enough," she said.

After changing her clothes Julie was ready to leave. As she opened

the door Mrs. Mortensen came up quietly behind her, her eyes filled with tears, and put a gentle arm around her shoulders. "God bless you, my dear," she said tenderly.

Once outside, Julia adjusted her skis, took a firm grip on her ski poles and started for the mountain's trackless slopes. It was a smooth, silent ascent. She could see the

## How Fine the Line

RICHARD L. EVANS

IT IS A dramatic and terrifying fact that a man can do a thing right a thousand times, and then when he does it wrong just once, tragedy comes. Except for some very narrow escapes, perhaps any of us or even all of us could be numbered with those whom we pity or with those whom we condemn. And we may never know how narrowly we may have missed the fate of someone who has had a terrible tragedy. This thought is unforgettably expressed in the comment commonly credited to John Bradford, chaplain to Edward VI of sixteenth century England. Seeing a condemned man marched off to his death, and knowing of the narrow margins by which men are often made and unmade, he exclaimed: "There, but for the grace of God goes John Bradford." Significantly he himself later met a similar unfortunate fate. There is often only a very fine line between winning and losing. In a race the difference may be only the shaving of a second. In business, the difference may be only one wrong decision among a thousand right ones. In a contest, the difference may be only one judge. In an accident, the difference may be only one small mechanical mishap or one small error of judgment. In so many things we do in life, there is an exceedingly thin line between safety and sorrow. We ourselves may not see it at the moment. But often others see it and are frightened for us. And afterwards we are frightened for ourselves. This is one reason why parents are so often afraid for children. Parents have the experience and perspective to see how fine the line can be between safety and sorrow, between success and failure. The differences in cause may sometimes seem inconsequential, but the differences in result may be eternally great. And we should have compassion for the man who has met misfortune, for the man who has made a mistake, for the man who narrowly missed being what he might have been—and we should never forget that "there but for the grace of God" am I. And the thought should help to keep us humble and help to keep us holding hard and fast to the right side of every decision, and to the right side of every road.

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, OCTOBER 7, 1951



sweep of distance, the high climb of mountains, and herself all alone in this new world.

On the summit of a high ridge she paused and scanned the distance in every direction. Nothing moved, not a bird rising from the willows, no swift rabbit leaping to safety, no boy carrying home a Christmas tree.

She cupped her hands and shouted into the silence. "Ned—Ned—Ned." Her words struck the rocky ridge and reverberated back to her, "Ne'e'e'd, Ne'e'e'd, Ne'e'e'd!"

Terror like an agonizing cold ran through her veins, paralyzing her; it choked the breath out of her lungs. She hated the cold ridges. Why had she come to this land of cold and subtle fear? She was a fireside girl, the quiet type. She wanted to curl up and read her adventures vicariously. Miss Prudence Prim, her brother used to call her. She never would have learned to ski if he hadn't wanted her to go skiing with him.

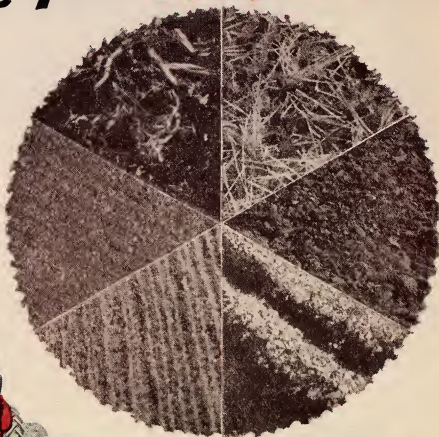
These stark western ridges were certainly not like the Connecticut hills, with their smooth and slanted slopes. And, Bob wasn't here. He would never be here. Wherever she went, he would never be there. And he had been her world—the beginning and the end of it. Nothing else now for her. No long talks, no laughter, no quiet peace that the heart knows when a brother—one's dearest friend and confidant is close. She remembered his profile against the wind, his azure eyes and laughing smile, his strong young body disappearing down a slope. The bitterness welled in her. He was so young, she thought; he was today and tomorrow, not yesterday.

Night drew her draperies. Julie was lonely and cold. Her teeth were chattering like castanets. She shouted again, "Ned, Ned, where are you?" Unexpectedly she heard an answer, "Here! Here!"

Which way had the voice come? She looked toward the dark fringe of evergreens above her. It seemed to have come from there. She called again. But no answer broke the solitude. She swung upward through the silence of space, under the million silences of the stars, and now there was real purpose in her

(Continued on following page)

choose your **Cropbed**



WD 3-Bottom Plow



Coil Shank Cultivator



CA 2-Row, DRIVE-IN Cultivator



G Multiple-Row Cultivator

## with QUICK-HITCH TILLAGE TOOLS

Deep or shallow, trash-mulched or smooth-surfaced, finely pulverized or loosely crumbled . . . whichever of a dozen soil conditions you need is at your command with an Allis-Chalmers tractor and its power-operated tillage tools.

A universal feature of all these A-C tractor tools is uniformly deep penetration without heavy weighting or forced pressure.

When you're headed for the field, it's: *One* — space CA or WD Tractor wheels instantly with engine power to fit the implement. *Two* — attach the tool quicker than you can hitch up a team. *Go* — with Hydraulic Power Control for new, outstanding field performance.

## BETTER TILLAGE TOOLS FOR BETTER FARMING

Tractor-Mounted Plows • Pull-Type Plows • Mounted Disc Plows • Tiller Disc Plows • Bedders • Listers • Furrowers • Subsoilers • Chisels • Ridgers • Bedding Discs • Disc Harrows • Field Cultivators • Row-Crop Cultivators • Vegetable Cultivators

**ALLIS-CHALMERS**  
TRACTOR DIVISION • MILWAUKEE 1, U.S.A.

## THE UNEXPECTED GIFT

(Continued from preceding page)  
movement, for a boy was alive in the night, and he needed her. How good it was to feel needed! No one had needed her since Bob had gone.

Some minutes later she saw a dark spot in the snow ahead. It was Ned! He was lying across his Christmas tree. She hurried over to him and swiftly brushed back the snow. She put her arm under his head. He was very still. She examined his limbs carefully to see if any were broken. It looked, from the swelling of his right foot, as if it were sprained.

She took off her skis, and with one of them scooped away the snow. Then, reaching back under the limbs of a fir tree, she gathered some dry needles and branches and lighted them. A flame leaped up. Would Brett see it? How long would it take him to come?

She bent over Ned again and folded her heavy scarf under his head. She rubbed a little ball of snow across his face. He came from the deep depths of sleep, startled and reluctantly, like a swimmer still submerged in deep waters. She saw him lift his hand and rub his eyes. Then he was unconscious again.

She felt dizzy, as if she were going to faint. No wonder people fainted! It was a good way to duck out of facing the things you didn't want to face. She stumbled toward the tree for more branches for the fire but collapsed.

From out of the night across the canyon she heard a voice calling, "Yoo-hoo, yoo-hoo—Juulie."

She tried to answer, but her strength was gone. Seconds were born in pain and travail and grew into minutes and were thrown on the dust heap of eternity, and still she could not answer. The voice became faint and faraway, "Juulie—oh, Juulie."

And after awhile the voice went away in the wind. It seemed to come from another year, another world.

The events of the day came back floating through her head like wisps of clouds. She remembered disconnected phrases, "Merry Christmas, Ma'am. . . . God bless you, my dear." They were like the words of a song she had learned by heart. She was very warm now.

"Julie, are you okay?" It was Brett.

She stirred like a sleeper rising from a dream. His eyes were searching her face as if it were something infinitely rare and precious. His nearness was like a healing hand touching her, warming her, making her eyes blur.

Gently he took her in his arms and moved her toward the fire. He took off his jacket and laid it over her. Then he turned his attention to Ned.

\* \* \* \* \*

It was a clear night, luminous with stars as the little party made its way down the mountain. Ned on the horse, with the Christmas tree tied behind, Brett plunging through the snow with the reins in his hands, and Julie gliding along on her skis. Ned broke the silence with, "Do you think the folks will stay up to decorate the tree tonight?"

"Sure, they're depending on that, you bet," Brett said, "and I don't reckon I've ever seen a whiter, brighter Christmas, ever. Look, there is the house."

"Yes," Julie exclaimed, "I can see the light in the window." Julie watched the light from the window play across the path. She had never before realized how good one light could look in a great world of winter.

Matilda was all business as she bustled them into the house. "Now Julie, you lay there on the couch and try to get some rest—and Brett you put the horses up, and here, young'un, I want to put some liniment on that ankle."

Four little hands were grabbing Julie. It took her a minute to realize where she was and that she'd been asleep. The little hands had voices. "Look—look at the tree!" Julie's eyes went to the far corner

of the room. There was the beautiful little fir tree. It was adorned with everything that a happy heart could think of. There were popcorn balls, chains made out of colored paper, and little candles in tinsel holders. And on top there was a crepe-paper star. It sagged a little, it was true, but Julie had never seen anything so beautiful.

"I've got a present for you," Matilda said, thrusting a package forward, tied in bright patterned paper.

Julie took it, trembling a little, wondering what it could be. She carefully unwrapped the ribbon. It was a pair of bright red gloves.

"The were for my daughter," the little woman explained. "But I figured she wouldn't be needing them for a while. I wanted you to have them—made 'um myself."

Julie choked. Then she started to cry.

"Never mind, dear," Matilda whispered, "chalk it up to happiness."

A voice was softly singing. It was Brett. His voice was a solemn silver bell. Then Matilda joined. She sang with a voice like a trumpet. "Silent night, holy night—all is calm—all is bright." The old room filled to the ceiling with the warmth of music. Julie tried to join them, but her voice was wavering like a candle in a snowstorm.

Maybe it was not exactly the world which had dropped in her lap. But, as they always say on the radio, it was a reasonable facsimile thereof. It was as if she had reached the end of a circle, woven of darkness and unending loneliness that was now at an end. It seemed that she had been lost and wandering on in darkened shadow, and here were Brett and Matilda holding out their hands to reassure her, to guide her footsteps here, to walk the rest of the way together, and together it might not be frightening at all, especially since her heart had the right-of-way.

And she thought of the death of her brother—how it had marred and made her life. Why she thought, I own every street that we walked on, every star we looked at together. She thought of the Bible quotation, "Whither thou goest, I will go; and where thou lodgest, I will lodge." She thought softly, we can unite

### REJOICE

By Helen Reed Moffitt

DRAW the curtains and hush, O World, rejoice, but quietly;  
Soft and sweet carols sing and place a star on a silver tree.  
With glowing tinsel cover the gifts and wrap love deep inside.  
Eyes shine, and a greeting be on every lip. Peace in the heart abide  
Like some glorious bright Christmas come again to earth.  
Hush, O World; rejoice but quietly, remembering Jesus' birth.



ourselves without a touch of the hands. We can love even when the flesh is dead. It is not the flesh that binds us together. You can only gain and hold the past when you set it apart in its own richness; then a new happiness is made possible. It comes as an unexpected gift. Her childhood seemed suddenly so close at her heels that she could have turned and taken its hand.

Why she really didn't have a case against Christmas at all. For Christmas is something which each one makes for himself out of the faith and joy, the love and hope which are in his heart, out of giving of himself and receiving the overflow from other full hearts.

## On the Children's Bookrack

(Concluded from page 869)

**PONCHO AND THE PINK HORSE**  
(Written and illustrated by Theresa Kalab Smith. The Steck Co., Austin, Texas. 1951. 23 pages. \$1.50.)

**T**HIS story of the little Mexican boy who had so long a name that everyone called him Poncho, and of his little burro with so long a name that he was called Chiquita, makes a delightful picture story for the very young.—*M. C. J.*

**SCRATCHY**  
(John Parke. Illustrated. Morrow Junior Books. Wm. Morrow & Co., New York. 1951. 126 pages. \$2.00.)

**W**RITTEN with brilliant imagination, this story will catch and hold the interest of all young children who own pets. Scratchy is a cat, and not a particularly happy cat because his mistress makes too much fuss over him. How he changed his luck and his name makes fascinating reading for the young.—*E. J. M.*

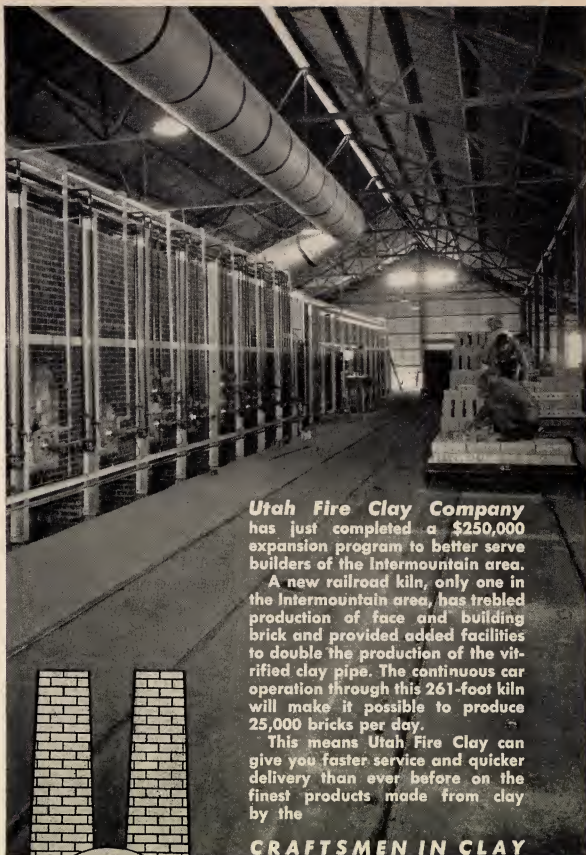
**HEAVEN WITHIN MY DOOR**  
(Marie Musig Barton. Mt. Pleasant, Utah. 1950.)

**W**ITH pictures, songs, and poems, the author has done much to emphasize the home evening and offer material that can well be used by even the youngest child in such a family gathering.—*M. C. J.*

**WILD HORSES OF RAINROCK**  
(William Marshall Rush. Longman, Green and Co., New York. 1951. 236 pages. \$2.50.)

**T**HE story of how young Dan, a green hand on a 100,000-acre ranch in Montana, struggled to overcome the handicap of being the nephew of the gruff old owner; how he learned to love the range; and how he found the hidden trail to the top of Rainrock, home of a herd of wild horses, picked a wild mare for his own, and gained the respect of the uncle and the cowhands alike, will hold any boy or girl spellbound to the end.—*D. L. G.*

DECEMBER 1951

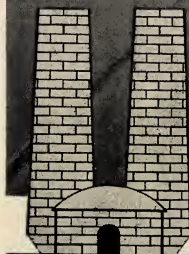


**Utah Fire Clay Company**  
has just completed a \$250,000 expansion program to better serve builders of the Intermountain area.

A new railroad kiln, only one in the Intermountain area, has trebled production of face and building brick and provided added facilities to double the production of the vitrified clay pipe. The continuous car operation through this 261-foot kiln will make it possible to produce 25,000 bricks per day.

This means Utah Fire Clay can give you faster service and quicker delivery than ever before on the finest products made from clay by the

**CRAFTSMEN IN CLAY**



**Utah Fire Clay Co.**

Office: 1078 South 1st West • Salt Lake City 8, Utah • Phone 3-2763

**A CENTURY OLD  
WESTERN TRADITION**

**LEVI'S**  
RED U.S. PAT. OFF.  
SINCE 1850



**AMERICA'S FINEST  
OVERALL**

## A Real Christmas for the CHILDREN

### MY PICTURE BOOK OF SONGS

Children love these 19 cleverly dramatized tunes.

3 10-inch records in album .....\$3.95

#### THE KING OF GLORY

(He That Hath Clean Hands)

Sung by

JESSIE EVANS SMITH

and the

SALT LAKE TABERNACLE CHOIR

12-inch semi-flex record .....\$1.31

#### JOSEPH SMITH'S OWN STORY

A documentary recording narrated by

LYNN A. MCKINLAY

3 12-inch semi-flex records in album.....\$5.05

At your dealer or direct from



### RECORDING ARTS, INC.

19 West South Temple Street

SALT LAKE CITY, UTAH

Add 35c postage for all mail orders

Utah customers add 2% sales tax

**BREAST**  
O' the brand that brings you  
only the best of tuna  
**CHICKEN**



### IN USE for SEVENTY-FIVE YEARS

Aids in treatment of Canker, simple sore throat and other minor mouth and throat irritations.

## HALL'S REMEDY

Salt Lake City, Utah

## Decisions

RICHARD L. EVANS

DURING the course of every day, each of us is called upon to make many decisions. Some of them are inconsequential, involving nothing more significant perhaps than a choice between two pieces of wearing apparel. But some of them may be far-reaching and fundamental decisions, such as a choice between taking or not taking the first step toward a bad habit, or a choice between the acceptance or the rejection of truth, or deciding on some opportunity or opening that would alter the course of a whole career. Such decisions can be critical, with far-reaching consequences, and somehow the subject suggests these words from Shakespeare: "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in misery." Fortunate are those who recognize this tide for what it is and who make their decisions accordingly. The decision to do something just once that we know we shouldn't do at all may cause us to miss the tide which would lead on to fortune—perhaps material good fortune, or perhaps, more important, the good fortune of peace of mind and happiness and a quiet conscience. The decision to take some immediate advantage and to pay too big a price for it may be another cause of missing the tide which would have led on to the high seas of achievement. The decision to accept truth regardless of comfort or convenience or previous prejudice is another vital choice that men must make. Many who have had a conviction of truth, but who have counted the sacrifice of acceptance too great, have found that the tide has gone on without them, and all the voyage of their lives has been "bound in shallows." For us and our generation we can have no greater wish than that we might have discernment to see the difference between decisions that matter little and those that matter much, and that the decisions we make may be free from prejudice or the compromising of principle, and that every choice of our lives may leave us with a quiet conscience and personal peace.

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, OCTOBER 14, 1951

<sup>1</sup>Shakespeare, Julius Caesar, Act iv, Scene iii.

Copyright, 1951

### HOUSE FOR SALE

By Leone E. McCune

So many years these walls enclosed  
My world. His arm around my waist,  
My husband brought me here a bride,  
Four boys, five girls have made our home  
A heaven here on earth. Trials  
And sorrows are forgotten now;  
My heart holds fast to all we knew  
Of love and sweet companionship.  
But now "too big" my children say,  
"For you alone." A little place  
All bright and shining new, a yard  
Just large enough to plant a bit  
Of grass, a tree, a climbing rose,  
"You will have time to rest," they say.

But love is such a binding thing,  
And never can the ghosts that haunt  
Me here be transferred to a house  
That's new; no echoes of the songs,  
The laughter I hear now in dreams—  
No footsteps on the stairs: like John's,  
Methodical and slow, the swift  
Light ones of Ann dressed for her date,  
The cry of little Jim waked from  
His sleep, my neighbor's friendly knock  
And dear familiar trees that bring  
Back summer's birds and hold their great  
Protecting arms about me and  
My home. Remembering these things,  
Oh, how can I leave this place!

THE IMPROVEMENT ERA



## The World of the Jaredites

(Continued from page 863)

ons! "Measuring once the breadth between the wheel ruts of one of their carts," William of Rubruck reports, "I found it to be twenty feet over. . . I counted twenty-two oxen in one team, drawing a house upon a cart . . . the axletree of the cart was of huge size, like the mast of a ship."<sup>66</sup> Marco Polo saw the houses of the Tartars mounted "upon a sort of cart with four wheels."<sup>67</sup> Seventeen hundred years before Marco Polo, Xenophon beheld enormous wagons on the plains of Asia, drawn by eight yokes of oxen,<sup>68</sup> and yet a thousand years earlier we have reports of how the Philistines rolled into Palestine with their families and their possessions loaded on huge solid-wheeled affairs drawn by four oxen.<sup>69</sup> To this day the archaic type of wagon has survived in the immense ceremonial wagons in which such tribes as the Buriats carry their gods across the plains.<sup>70</sup> But can we say the wagon is possibly as old as the Jaredites?

In all probability it is. We now have a few sample wagons of such high antiquity as to come within hailing distance of the flood itself, and these vehicles have already acquired the form and perfection which they are to keep without major change for thousands of years to come. The teams and wagons from the royal tombs at Ur, the el-Agar chariot model, found in 1937, the Khafaje car that dates back to the fourth millennium, B.C., all point to the great antiquity and central Asiatic origin of the wagon.<sup>71</sup> The last named was horse-drawn and justifies Gertrud Hermes in her conclusion that the horse was not only known "but actually used, at least in some places, as a draught animal with war chariots" at a surprisingly early date.<sup>72</sup>

Incidentally, the whole history of the domestication of animals runs counter to the evolutionist formula. H. G. Wells once wrote a vivid description of how a primitive man swinging from a branch once landed plunk on the back of a grazing horse that happened to walk under his tree. Such an event, he believes, would account most logically for the discovery of the art of riding and the domestication of the horse. Perhaps it would, but that isn't the

(Continued on following page)

## THE TIE THAT BINDS

the intermountain west . . .

The Yuletide is a joyous season. Children are happy . . . families rejoice . . . old ties are renewed. And at this joyful time . . . The Salt Lake Tribune appreciates being a part of the "holiday" family . . . appreciative of the fact that day after day, not just during this festive month, we are privileged to bring our readers factual, unbiased, completely objective reports of the events of our times. Holiday time . . . all time . . . The Salt Lake Tribune is the tie that binds the intermountain West.

## The Salt Lake Tribune

ONE OF AMERICA'S GREAT NEWSPAPERS

**"Burned Out"**

Really Means  
Burned Out Today

A fire may mean you are out of a place to live with tremendous added expense before you find another. Let us explain your need of ample insurance to cover today's higher values.

**UTAH HOME FIRE INSURANCE CO.**  
HEBER J. GRANT & CO., General Agent, Salt Lake City

FOR CHRISTMAS... LET THE CHILDREN

**Go Hoppy...  
Be Happy!!**



**GIVE  
Hopalong  
Cassidy  
SAVINGS CLUB  
MEMBERSHIPS**

Here's the Christmas gift that all children love! It combines teaching thrift and good citizenship... with lots of fun.

You can open a Hoppy Club account for your youngsters with \$2.00 or more. EVERY NEW MEMBER RECEIVES A HOPPY SAVINGS BANK, SAVING RODEO BADGE, AND CLUB ACCOUNT BOOK.

Hoppy personally sends each member a big THRIFT KIT filled with western lore and saving surprises!

You can open any number of accounts — and add to them — by mail, write...  
**STATE SAVINGS  
56 SOUTH MAIN  
SALT LAKE CITY, UTAH**

## TAKE A TRIP to Old Ruins Mexico and Central America

Conducted by Dewey Farnsworth  
Author of  
"The Americas Before Columbus"

**LEAVING SALT LAKE CITY EARLY  
in JANUARY 1952  
TO BOOK OF MORMON LANDS**

An all-expense-paid 23-day trip by car and plane to the fantastic ruins of Mexico and Central America, where magnificent civilizations flourished and vanished centuries before Columbus. Travel through Mexico, Guatemala, San Salvador, Honduras and Yucatan. See Mexico City with its bull fights, national palace, palace of Fine Arts and Cathedral; the great cement city of Teotihuacan (Pyramid of the Sun and Moon), Toluca with its native markets; Xochicalco and the "Silver City" (Taxco); Floating Gardens, Teneyuca, Cuicuilco, Chalula, Monte Alban and museums; Mitla, Chichen-Itza, Uxmal and Kabah. See Carlsbad Caverns and other points en route. Travel in new private cars to these charming lands "South of the Border."

For further information write or phone

**Mrs. Florence Pierce**

576 Columbus Street  
Salt Lake City Phone 4-7201

## THE WORLD OF THE JAREDITES

(Continued from preceding page)

way it happened according to the present-day consensus, which is that "driving everywhere preceded riding." Nay, McGovern tells how at a relatively recent date "the Scythians and Sarmatians hit upon the brilliant and original notion of mounting the animal they had

long been accustomed to drive." It is generally agreed that cattle were used for driving long before the horse, and that would put the use of cattle-drawn vehicles in a very early age indeed. Though it would have been possible for the Jaredites to go afoot, as the Mongols themselves did as late as the

## "Evils Have Their Life and Limits..."

RICHARD L. EVANS

THERE is an almost limitless list of things to worry about—a list that may somehow seem to have grown longer lately. Our problems sometimes seem to have multiplied, and also our perplexities. But perhaps people were always worried. If they weren't worried about the world they were worried about themselves, their families, their business affairs, their health and future happiness. And yet despite all the causes of continuing worry, there are always some who seem to meet the realities of the present and to face the uncertainties of the future with calm composure. There are always some who seem to have learned, as Montaigne once wrote, that "Evils have their life and limits." There is no known way of ridding ourselves of some reverses and of some uncertainties. But there is less or little room for fear, for unhappiness and hopelessness in the life of a man who has faith—faith in the fact that ultimately in the Lord's own time and place and purpose there will come an inevitable understanding and justice and comfort and compensation—faith in the fact that we are children of an Eternal Father who is as earnestly anxious for us to weather our way through the experiences of this world even as we ourselves are anxious for our own children. We may rest content that there is plan and purpose in our present period here, and we must meet all conditions that we inevitably encounter to the best of our ability. And whatever we have cause to complain of, we are not here to succumb but to conquer—to conquer ourselves and the problems that present themselves. We are not here to be at ease but to be earnestly engaged in a good cause. We are not here to by-pass problems but to be about the business of learning to live life. There will always be things we don't know, that we don't understand; there will always be conditions that could cause concern. But we can rest assured that if we live life as well as we reasonably can under all conditions, and if we seize and accept truth wherever it is, the answers we so much seek we shall surely find, and the peace we so much pursue will surely sometime come.

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, OCTOBER 21, 1951



sixth century B.C., it would not have been possible for them in such circumstances to have carried bird cages, beehives, and tanks of fish with them. There is not the slightest objection to their using wagons, especially since they had no shortage of beasts to pull them.

(To be continued)

#### BIBLIOGRAPHY

<sup>54a</sup> . . . this dome was the symbol ('alam) of Bagdad, and the crown of the country, and the principal achievement of the sons of Abbas." (cf. Gen. 11:4.) The passage is in E. Harder, *Arabic Chrestomathy* (Heidelberg, 1911), p. 166.

<sup>55</sup>The quotation from L. Marin's foreword to G. N. Roerich, *Trails to Inmost Asia*, p. 9.

<sup>56a</sup>V. Altman, "Ancient Khorezmian Civilization in the Light of the Latest Archaeological Discoveries," *Journal of the American Oriental Society* 67 (1947), pp. 82f.

<sup>57</sup>Geo. Vernadsky, *Ancient Russia* (New Haven, Yale Univ., 1943), p. 6, cf. p. 19.

<sup>58</sup>R. Pumpelly, *Excavations in Chinese Turkestan* (Washington, 1906), II, 286, cf. I 66, 70-75.

<sup>59</sup>Ammianus Marcellinus, *Rer. Gest.* XIII, ii.

<sup>60</sup>See the vivid description in Priscus, *De legationibus Romanorum ad gentes in Migne, Patrol. Graec.* Vol. 113, cols. 705-9, written in 433 A.D.

<sup>61</sup>William of Rubruck, in M. Komroff (Ed.), *Contemporaries of Marco Polo*, p. 76 (Ch. xii).

<sup>62</sup>Pumpelly, *op. cit.* II, 260.

<sup>63</sup>D. D. Luckenbill, *Ancient Records of Assyria and Babylonia* (Univ. of Chicago Press, 1926), I.

<sup>64</sup>The sense of being lost and on the search for a promised land or an ancestral home has always dominated among the nomads of Asia, as is finely illustrated in a recent study of the Kirghiz, S. Lipkin, *Manas Vyltkodushnyi* (Sovietstki Pisateli, 1947).

<sup>65</sup>McGovern, *Early Empires*, etc., pp. 44, 73f. Cf. Pumpelly, *op. cit.* I, 39, 41, 43, 67-69.

<sup>66</sup>H. Haslund, *Men and Gods in Mongolia*, p. 264.

<sup>67</sup>*Op. cit.* Ch. ii (p. 59).

<sup>68</sup>Marco Polo, *Travels* I, xlvii.

<sup>69</sup>Xenophon, *Cyropaedia* VI, i, 52, Cf. id. 29, where he describes huge wooden tower-wagons used in war.

<sup>70</sup>For sources, Moret, *Histoire de l'Orient* II, 584, n. 150.

<sup>71</sup>M. A. Czaplicka, *Aboriginal Siberia* (Oxford, 1914), Pl. 16.

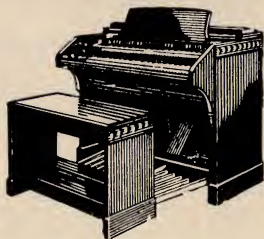
<sup>72</sup>Xenophon, *Cyrop.* VI, i, 27, notes that "in ancient times Medes, Syrians, Arabs, and all the inhabitants of Asia used to make use of those wagons which today survive only among the Cyrenaens."

<sup>73</sup>Gertrud Hermes, in *Anthropos* XXXI, 365-394, Cf. XXXII, 105-127. For the El-Agar chariot, discovered after Hermes' authoritative study appeared, see *Illust. London News*, Dec. 6, 1937.

<sup>74</sup>McGovern, *op. cit.*, pp. 47; B. Meissner, *Babyl. u. Assyriol.* I, 93.

DECEMBER 1951

## For Christmas IN YOUR WARD OR HOME



Have  
**CATHEDRAL  
MUSIC**  
with a  
**HAMMOND  
ORGAN**

Because --

1. Costs so much less yet you get so much more.
2. Never can get out of tune.
3. Easy to play.
4. Cold, heat or dampness can never affect it.
5. Takes up less room.

Drop in at any of our stores or write in for information.

## GLEN BROS. MUSIC CO.

74 SOUTH MAIN STREET  
Ogden — Salt Lake City — Provo



from the craftsmen at  
**SALT LAKE CABINET...**  
manufacturer's of seating  
for L.D.S. chapels since 1909

Fetzer's  
**SALT LAKE  
CABINET**  
and  
**FIXTURE  
COMPANY**

Offices: 136 South West Temple • Factory: 1436 South West Temple  
Salt Lake City, Utah



New Features...

For Your Enjoyment

**THE IMPROVEMENT ERA**

12 Issues  
Foreign Subscriptions

\$2.50

\$3.00

947

# Melchizedek

## ANNOUNCING THE 1952

## MELCHIZEDEK PRIESTHOOD COURSE OF STUDY

THE 1952 Melchizedek Priesthood course of study will deal with a very important and interesting subject—the early Christian Church with the changes which came into it, resulting in what has been termed for many years as the “Great Apostasy.” A knowledge of this subject is vital in the lives of all Latter-day Saints, since we as members of the restored Church of Jesus Christ base our claims and faith in the restoration of the gospel through the Prophet Joseph Smith.

There is a possibility of only one of two of all the churches in the world being the true Church of Jesus Christ—either the Catholic Church or the Church of Jesus Christ of Latter-day Saints.

It is universally agreed that the Savior established his Church and kingdom on the earth in the Meridian of Time and endowed it with power from on high. If that Church has persisted in the form that the Master founded it and has retained the Holy Melchizedek Priesthood with all of its powers and rights to the present day, then one may rest assured that the Catholic Church is the true Church of our Lord and Master, Jesus Christ. On the other hand, if changes and alterations have come into that Church from pagan sources; if the pure stream of Christian thought, rituals, and doctrines has been adulterated; if the Holy Melchizedek Priesthood has been withdrawn from that Church by the Savior, it stands to reason that the one and only way to establish the true Church of Jesus Christ on earth again is through a divine restoration of the gospel from on high. Therefore, since the latter viewpoint is the claim made by the Church of Jesus Christ of Latter-day Saints and is not the claim of the Protestant Churches, it is a definite fact that either the Catholic Church or the Church of Jesus Christ of Latter-day Saints is the true Church of our Lord and Master.

All Protestant Churches are ruled out on the grounds that they are offshoots of the Catholic Church. If the Catholic Church is the true church, the Protestant Churches have no logical basis for their existence. On the other hand, if there was a “Great Apostasy” in Catholicism, as the very existence of the numerous Protestant Churches acclaim, the Protestant Churches have no divine right or power which would justify their existence.

This course of study should convince any honest man that there was a falling away from the truths established by our Lord and Master during the early Christian centuries, and this falling away or apostasy has brought about the blending together of numerous pagan religious rituals, beliefs, and doctrines; Greek, Roman, and Egyptian pagan philosophies with the teachings of Jesus Christ, accompanied by the loss of the Holy Melchizedek Priesthood. Thus it became necessary for “. . . another angel [to] fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth,” (Rev. 14:6.) and for Jesus Christ to direct a divine restoration of the gospel and the priesthood, which was done through the instrumentality of the Prophet Joseph Smith.

In order to approach this subject honestly and intelligently, the author of the course of study has devoted the first portion of the course to a presentation of the “Divine Church” as it was established by Jesus Christ. He discusses the organization of that Church with the Savior standing at the head. He also presents the doctrines, beliefs, rituals, and practices of that “Divine Church.”

Then the author devotes a section of considerable size to a discussion of what he terms the “Changing Church.” In this section, it is clearly shown how the priesthood was lost and how the doctrines and

ordinances were altered as a result of the pressure of paganism.

And the third section of the course of study deals with the “Human Church.” In this section considerable evidence is presented as to how the apostasy from the true religion actually came about and how a “Human Church” arose to take the place of the “Divine Church” which had been established by our Lord and Master Jesus Christ.

The course of study for 1952 brings the story of Christian history down primarily to about 300 A.D.; however, at times the author dips into Christian history beyond that date.

The 1952 priesthood course of study was written by Dr. James L. Barker, former president of the French Mission and for many years a professor in languages at the University of Utah. He has worked under the direction of a committee of the Council of the Twelve Apostles.

Elder Barker is a very able writer and an outstanding student in the subject that he has dealt with so

---

### The Church Moves On

(Continued from page 858)

Some missions and servicemen groups held their semi-annual reunion.

Conference visitors and others were given their first inside view of the Primary Children's hospital now nearing completion. General board members were on hand to conduct these guests through the building for two afternoons.

**6** ELDER Marion G. Romney, an Assistant to the Council of the Twelve since April 1941, was sustained as a member of the Council of the Twelve.

Elder George Q. Morris, president of the Eastern States Mission, Elder Stayner Richards, president of the British Mission, Elder ElRay L. Christiansen, president of the Logan Temple and of the East Cache (Utah) Stake,

THE IMPROVEMENT ERA



# Priesthood

effectively in this course of study. Many years ago he began research in the field of early Christian history and has been a thorough student of that subject ever since. In 1938 he published a series of articles in *THE IMPROVEMENT ERA* dealing with *The Protestors of Christendom*, which work appeared in book form in 1946. This work was an outstanding contribution in this particular field.

Dr. Barker's apt knowledge of French and other foreign languages has qualified him especially well to do research in the field of Christian history. Some of the most valuable works that have been written on this subject have not been published in the English language, and so Dr. Barker is able to add to the English sources valuable materials which have appeared in what we term foreign languages.

We are all looking forward with great anticipation to the opportunity of pursuing this course of study, because we feel that it will be of great benefit to the members of the priesthood of the true Church of Jesus Christ of Latter-day Saints. It will certainly give us a thorough insight regarding the Great Apostasy and the need for the restoration of the gospel of Jesus Christ in the latter days.

## A MISSIONARY WARD

*Mesa First Ward, Maricopa (Arizona) Stake, literally believes in the charge to carry the gospel to all people.*

*From the 680 members that ward now has twenty-five members on foreign (full-time) missions with three additional who have recently received their calls. Twenty-four other ward members are serving stake missions, or a total of fifty-two missionaries in one ward. The missionaries pictured are: first row, left to right: Calvin Decker, Canadian; Franklin Gibson, Argentine; Dan Hunt, New Zealand; Robert Willis, Great Lakes; Roy McClellan, Brazilian; David Petersen, East Central; William Nelson, Northern States; second row: Dwane Larsen, Danish; Douglas Shepherd, Canadian; Keith Tucker, Argentine; Ross Fainsworth, North Central; Garth Skauten, Japanese; Alfred Heywood, Mexican; Robert Biggs, Uruguay; third row: Warren Schofield, Mexican; Wayne Randall, Canadian; Keith Crandall, Northern States; Garland Lee, Central States; Richard A. Porter, Australian; Sherrell Willis, Texas-Louisiana; fourth row: Rachel and LeRoy Morris, New Zealand; Lois and Ben Allen, and children, Uruguay. Not pictured are Basil E. H. de Witt, New Zealand; Lillie Belle Petersen, Northwestern States; Penelope Merrell, Texas-Louisiana; Laren Merrell, Texas-Louisiana.*



and Elder John Longden, of the Church welfare general committee, were sustained as Assistants to the Council of the Twelve. In this work they join Elders Thomas E. McKay, Clifford E. Young, and Alma Sonne, who were sustained in April 1941.

The First Presidency announced the appointment of President Bryan L. Bunker of the Moapa (Nevada) Stake, as president of the California Mission, succeeding President David I. Stoddard. Headquarters of the mission are in Los Angeles.

General priesthood meeting in the Tabernacle and other buildings was attended by 12,904 men and boys.

Missions and servicemen groups held their semi-annual reunion.

**7** ELDER Matthew Cowley of the Council of the Twelve delivered the Church of the Air address on the Columbia Broadcasting System. His

chosen subject was "Man Shall Not Live by Bread Alone."

The 122nd semi-annual general conference of the Church ended.

"Other Sheep I Have," was the theme of the semi-annual Sunday School conference. During the session Elder Matthew Cowley of the Council of the Twelve and President J. Reuben Clark, Jr., of the First Presidency spoke.

A three-hundred-voice L. D. S. choir, whose membership came from ten southern California stakes, sang at the "Our America" program at the Hollywood Bowl, as part of the national "Go to Church" campaign.

**8** DR. ERNEST L. WILKINSON was inaugurated as president of Brigham Young University. President Stephen L. Richards of the First Presidency delivered the charge, and Dr. Wilbur LaRoe, Jr., of Washington,

D. C., gave the inaugural address. In attendance at the exercises were the members of the First Presidency, many of the General Authorities, officers of many of the stakes and wards of the Church, and representatives of many of the educational institutions of the land.

**13** THE climax of the San Bernardino centennial celebration was marked in that southern California city with the Church taking a prominent part. Bishops Elden L. Ord and V. Dennis Wardle of the San Bernardino wards were co-chairmen of that phase of the program. L. D. S. colonists had founded the settlement in 1851.

**14** ELDER Delbert L. Stapley of the Council of the Twelve dedicated the chapel of the Reseda Ward, San Fernando (California) Stake.



# The Presiding

## Standard Quorum Award Converted to Awards Rating Wards and Stakes

THE Aaronic Priesthood standard quorum award has been a gallant advocate of quorum and group consciousness since it came into the program January 1, 1936.

When it was first introduced, it met with all sorts of reactions—the defeatist said it could not be done; the indifferent said the standards were too high; the skeptic said it would be better to wait and see; the leader with faith gave it a try; seventy-nine leaders and their quorums put faith and works together and won the recognition the first year.

From this humble beginning for 1936, the impact of the standard quorum award program is reflected in the number of quorums and groups qualifying during each of the fifteen years of its life as follows:

Year	Awards	Year	Awards
1936 .....	79	1944 .....	1,227
1937 .....	202	1945 .....	1,380
1938 .....	154	1946 .....	1,581
1939 .....	258	1947 .....	1,479
1940 .....	494	1948 .....	1,501
1941 .....	1,013	1949 .....	842
1942 .....	788	1950 .....	876
1943 .....	941		

The sharp decline in the number of awards issued during the past two years was brought about by our including, as one of the requirements, the qualifying of at least fifty percent of the quorum membership for the Aaronic Priesthood individual certificate of award.

When this requirement was introduced, there were many of the same reactions that greeted the original introduction of the standard quorum award. However, many hard-working leaders went to work and paid more and more attention to the individual boy. These reasoned that if they qualified more boys for the individual certificate of award, the qualifying of the quorum or group for the standard quorum award would take care of itself.

However, many leaders never quite recovered from the sedative conviction that "it could not be done," with the result that the past two years have revealed a rather static condition in the standard quorum award program.

Long hours in council meetings,

careful analysis of specific surveys, consultations with some stake and ward Aaronic Priesthood leaders have resulted in the decision to revise our award program as outlined below.

### STANDARD QUORUM AWARD TO BE CONTINUED TO DECEMBER 31, 1951

The standard quorum award program will continue in its present form until December 31, 1951. Stake and ward leaders should vigorously promote the program and guard against any lag whatever for the remainder of 1951.

When this year is ended, stake and ward leaders are under solemn obligation to compute all quorum and group records, and faithfully follow through in making application for the standard quorum award for every quorum or group which is found to have met the requirements during the year 1951.

Following the faithful completion of the standard quorum award program, which includes applying for all such awards earned during 1951, the standard quorum award will be discontinued as of December 31, 1951.

### NEW AWARD PROGRAM ANNOUNCED

Beginning January 1, 1952, we will begin to rate wards and stakes on the basis of the percent of Aaronic Priesthood members under twenty-one years of age who qualify for the individual certificate of award.

*It should be carefully noted, at this point, that the individual certificate of award, with its requirements, is continued without change.*

When the year 1952 is ended, each ward will make application for the individual certificate of award for Aaronic Priesthood members under twenty-one who have qualified during the year under the requirements.

The application from the ward will require a statement of the total number of deacons, teachers, and priests on ward records under twenty-one years of age. The ward will then be rated on the basis of the percent of such total enrolment who qualify for the award.

When the percent of qualification is determined, the ward will then be issued a special award which will indicate that fifty percent, sixty percent, seventy percent, eighty percent, ninety percent, or one hundred percent of the total enrolment has qualified for the individual certificate of award.

No recognition will be given to any ward qualifying less than fifty percent of its Aaronic Priesthood membership under twenty-one for the individual award.

### STAKES TO BE RATED SAME AS WARDS

When all wards and branches within the stake have made application for those qualifying for the award, the total number of Aaronic Priesthood members under twenty-one in the stake will be divided into the total number qualifying for the award in the wards and branches, and the stake will be recognized which qualifies fifty percent, sixty percent, seventy percent, eighty percent, ninety percent, or one hundred percent, of its Aaronic Priesthood membership for the award.

No stake will be recognized with an award which qualifies less than fifty percent of the stake total of Aaronic Priesthood members under twenty-one for the individual award.

### THE CHALLENGE

Stake and ward leaders now have their challenge. Let each leader answer—"Which of the reactions which greeted the introduction of the standard quorum award fifteen years ago will be my reaction to this new award program?"

You will have had notice of this change since the evening of October 5, 1951, when Presiding Bishop LeGrand Richards announced the change before the special bishops' conference held in the Tabernacle in Salt Lake City under the direction of the Presiding Bishopric.

The new year is upon us. Two items will be followed through by successful leaders: (1) Applying for all standard quorum awards earned during 1951; (2) getting set for the new award program so that it is under way January 1, 1952.



# Bishoprie's Page



Prepared by Lee A. Palmer

## Aaronic Priesthood

### Make-up Meetings Discontinued in Award Program for 1952

BEGINNING January 1, 1952, Aaronic Priesthood members are not to be credited on the roll books for make-up priesthood and sacrament meetings as in the past.

The provision to allow a boy to make up meetings came into the program when we introduced the one hundred percent seal to be attached to the Individual Certificate of Award for a perfect attendance record at priesthood and sacrament meetings. This was allowed to take care of such unavoidable circumstances as ill health where a boy would otherwise have qualified for the one hundred percent seal. It never was intended to afford a boy an excuse to stay away from his meetings knowing he could make them up at his convenience later on. Other abuses of the privilege have been reported which are entirely foreign to the spirit of the provision.

However, the greatest single reason for discontinuing the make-up privilege lies in the fact that it is not equally fair to all boys throughout the Church. Many boys live thirty or more miles away from a neighboring ward, or in an area where priesthood and sacrament meetings are held on the same schedule in all surrounding wards, thus precluding their attending meetings in another ward in addition to their own.

The discontinuation of the make-up privilege does not preclude a boy's attending a priesthood or sacrament meeting in another ward and receiving credit therefor on his own quorum roll. Credits for attendance at meetings away from his own ward are to be given for the day when such meetings were attended.

## Ward Teaching

### "Be With Them and Strengthen Them"

THE CHURCH like the nation has the strength of its foundation centered in the family and the homes of its members. The strength of the family unit is, in turn, logically dependent for its strength upon the attitude of the individuals of which it is comprised. "To be with and strengthen them" is the beginning point. Families and individuals cannot be strengthened unless it is known wherein they are weak. Being with the family means to be in their presence. One of the main purposes of being in their presence is to gain an audience with them and by interview and observation determine their spiritual needs.

To strengthen the members is to change their outlook on life by replacing doubt and uncertainty with belief and faith; inactivity and indifference, with devotion and willing service; ignorance of the gospel plan, with a knowledge of its saving principles; and the yielding to temptation and sin, with the power to resist indulgence in sinful habits and practices.

### Think it Over

*Why should any boy who acts like a boy—  
Be loved less than any man who acts like a man?*

—L.A.P.

## Adult Members—Aaronic Priesthood

### The Measure of the Group Adviser

So you are a group adviser on the ward committee for adult members of the Aaronic Priesthood. How happy you should be! Your calling is one of the choice callings in the Church. To be chosen of the Lord to be the spiritual adviser and counselor of his children is really something to contemplate. The satisfaction that can and will come into your life as you give direction and counsel to these choice spirit children of our Father cannot be evaluated by worldly standards.

The challenge of the Lord has come to you as it did to Peter, "Lovest thou me? . . . Feed my sheep." (John 21:17.)

## Aaronic Priesthood

### Courses of Study Changed for 1952

ENTIRELY new courses of study will be provided for deacons, teachers, and priests for 1952.

We have carefully selected forty-eight lessons from the former teacher's manual which now make up the study course for deacons. We have taken forty-eight lessons from the former priest's manuals to make up the new teacher's manual.

A completely new set-up will be provided for priests. For the first time, a text will be used for home reference and study by priests. The adviser to priests will use the text with the aid of an "Adviser's Supplement." The supplement is priced at fifteen cents a copy postpaid and should be ordered, along with manuals for deacons and teachers, from the Presiding Bishopric's Office. Priests will have no need for the supplement unless they especially desire it for their own personal use.

The course of study for priests' quorums will be based on the text *A Marvelous Work and a Wonder*, written by Presiding Bishop LeGrand Richards. The book is on sale at the Deseret Book Company, 44 East South Temple Street, Salt Lake City 1, Utah, and is priced at \$1.75 a copy, postpaid. (Price subject to change without notice.)

In fairness to the author, it should be noted that Bishop Richards receives no royalties or revenues in any amount for the sale of the book.

The true stature of a man is not measured by tape or scales, neither by the type of clothing he wears, the property he calls his own, or his political or social standing. True greatness has more to do with sterling character than the silver in one's pocket. The great soul is the happy soul, and happiness is the offspring of service.

Be prayerful and diligent in your work, and what may seem to you not to be a menial task will reveal itself to be a golden opportunity. If you do your work well, you will be blessed with a feeling of peace and satisfaction, which bespeaks the approval of God, and those whom you have served will bless you and love you throughout all eternity.

## BOXES AND BOWS



A GOOD part of the joy in Christmas giving is found, not in the extravagance of the gift, but in the pretty wrapping which adorns it. Even the most inexpensive gift-token may be wrapped to show the love and thoughtfulness of the giver. So when you start gift wrapping this year, be sure to have a good supply of pretty paper, plenty of paste, scissors, gummed labels, and ribbon for the packages you have gathered together; then with a little practice and ingenuity, you can turn out the kind of packages people talk about.

### For a Circular Box:

It's just a matter of knowing how. That circular gift of preserves, bath powder, or nearly anything else that's round can be gift-wrapped to give real eye appeal by using this idea:

Wrap the base of the package in



Fig. 1  
Cut mat stock circle two inches larger than diameter of box or jar. Paste into cone shape.

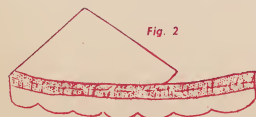
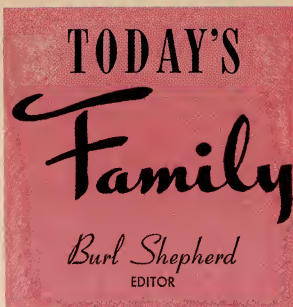


Fig. 2  
Cut scalloped band and join to cone with folded strip of red crepe paper. Paste cone on top of box.



colored crepe paper. Then make a scalloped top with plain white mat stock, as described in figures 1 and 2. This cone-shaped top may be decorated with stars (see picture) and finished off with a Christmas bow and a sprig of holly.

### Stars are Festive, Too:

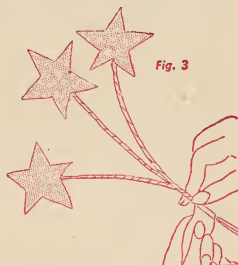


Fig. 3  
Cover wires with crepe paper. Paste two stars (back to back) on one end. Wrap several wired stars together to form spray.

Large, gummed paper stars may also be used for gay ideas in gift wrapping; for instance, they may be wired to a big rosette bow as shown in picture. Instructions for making star stems and sprays are given in figure 3.

### Add a Butterfly Bow:

(by Ruth Jeffery)

Other novelty features include the "Spring Bow" and the "Butterfly Bow," both simple to make. There is a ribbonette made of cotton yarns that is practical and attractive, which won't break, that serves well in tying these bows. To make the "Spring Bow," simply wind the ribbonette round and round, each circle larger than the preceding one. Tie firmly at edge with bit of ribbon to prevent it from unwinding. Join two springs together and tie them flat against the package (see photo.)



Step 1  
Step 2  
Learning to make the "Butterfly Bow"

The "Butterfly Bow" takes a bit more artistry. Make two spring bows, as above, but do not tie them together. To make the body of the butterfly, cut a strip of ribbon about twelve inches long; cut the ends ("feelers") diagonally to a long point. Bend the strip double, without creasing, place it between Spring Bows (see step 1), and tie all three securely together. Curl "feelers" gently for a loose curl. Holding the body of the butterfly at center between thumb and forefinger of one hand, place other forefinger a little below center of one wing and press firmly against body center (see step 2). Squeeze lower portion of wing to a point with finger tips, then upper portion (see photo). Press two sections of wing together, just off center, to form slight crease. Release. Repeat with other wing.







## ARE YOU GIVING?

By Elizabeth Akin

"CHRISTMAS gifts! Packages of all sizes and shapes, wrapped in brilliant paper and tied with tinsel. Packages to be sent and received as a matter of course—exchanges of traditional courtesy." Mary sighed and looked at them again. "Among the whole array, is there a true gift?"

She searched once more. "This handsome tie? No, that is for my son. He will give me something in return. This lacy handkerchief? The satin slip for Ralph's wife? The box of candy? The sheer nylons? The dozen other things? No! Not one is a true gift."

And then she saw it sitting back in the corner. The huge box of popcorn balls. She glanced at her hands. They showed three blisters, burned when she was shaping those balls before the syrup could cool and harden. The box would go, without a name-card, down to the children at Dunbar School across the railroad tracks; down where the only lights at night come from old-fashioned kerosene lamps; down past the place where the pavement ends; down where old Santa seldom stops. Those simple popcorn balls would delight the sweet-toothed hunger of those children. They would brighten dull eyes, gloomy with discouragement. They would create wonder and surprise, for no one would know who sent them.

"Yes," Mary said softly, as a gentle smile lingered on her lips, "a true gift is outward bound. Its goal is at the end of a one-way passage. Its only aim is to bestow. Its counterpart is love, that spark divine, than which there is no greater power in earth or heaven."



Of course, she saves her brightest baby smile for you! So early, she knows that mother means love and comfort and security. And it's so easy for you to help her to have, through all her life, the happiness and security that comes from vigorous health by your care in choosing for her the food she needs to make the best of growth.

One of the things most important, in your baby's first year, is the kind of milk you give her. You want to be sure, first of all, that it's good milk — milk that will help her grow sturdy and strong, with fine, sound bones

and teeth. You can be sure of that, when you give your baby Sego Milk.

For years, doctors have recommended Sego Milk for babies. Sego Milk is always easy for babies to digest. Always uniformly rich in the food substances of whole milk. Always as safe, in its sealed container, as if there were no harmful germ in the world. And Sego Milk gives your baby vitamin D, the sunshine vitamin babies need to help them build strong bones and teeth, and to make the best of growth.

*Thousands of babies all over the Mountain West are thriving on Sego Milk. Ask your doctor about Sego Milk for your baby.*



### FREE TO MOTHERS!

"Your Baby"—big 64-page book filled with helpful information about baby care. Approved by a well-known doctor, praised by mothers everywhere. Beautifully illustrated. Pages for baby's record, too! For your copy, write Sego Milk Products Company, Dept. E, Salt Lake City, Utah.

Sego Milk Products Co., Originator of Evaporated Milk in the Mountain West

Plants in Richmond, Utah; Preston and Buhl, Idaho

# Faye Baldwin's

## HOUSEHOLD HELPS



Faye Baldwin  
Vano Home Adviser

### HUSTLE-BUSTLE WITH A RUSTLE

If you're in the fashion picture you'll have the new full skirted silhouette which bells out over rustling petticoats. Of course much of the charm of this very feminine style is derived from the enchanting swish of the petticoats as you walk, so keep them freshly crisply starched. Vano Liquid Starch will save you time and effort because it comes ready-mixed. Just pour the Vano Liquid Starch right out of the bottle — dilute with water — and starch!

### TO REMOVE ALCOHOL STAINS

When you find alcohol stains on your table tops try this good little trick. Sprinkle cigarette ashes on the surface and rub gently with a damp cloth—then polish.

### YES YOU CAN BLEACH WOOL!

If you're washing out a pet sweater you'll find it will be brightened considerably if you add two tablespoons of Vano Powdered Bleach to your regular wash water. You can use less soap too. Your sweater will dry faster if you lay it between two Turkish towels and press out all the water with a rolling pin. Replace the towels when they become wet.



### WHY WON'T THEY GIVE US ENOUGH CUPBOARD SPACE?

Have you ever in your life had enough cupboard space? I haven't. But I save myself a lot of shelf room with Vano Cleaner. In Vano Cleaner I have concentrated cleansers for porcelain, walls and woodwork, glassware, enamel, linoleum, tile and mirror, all in the one bottle.



### PHOTOGRAPH FRESHER

If your photographs or their mats are smudged or dusty looking rub over the surface lightly with fresh bread. This is good treatment for prints and reproductions too.

### POWDER PROBLEM WITH BLACK LINGERIE

Somehow a bath wouldn't be as refreshing if we didn't use talcum powder afterwards, but it's a dreadful chore to get the powder out of black lingerie. Try adding Vano Powdered Bleach to your regular wash water and your black undies will look brand new. Use VPB on your bras and girdles too. They'll come out fresh and bright with none of that nasty discoloration in the elastic.



IF YOU'RE NOT  
USING

**Vano**

YOU'RE WORKING  
TOO HARD!

## A SHOPPING GUIDE (Lessons in Eating for young people away from home)

THE THRIFTY food shopper who would learn to avoid waste by not overstocking on those foods which might spoil before being used may find the following figures a guide to better buying.

The "Size of Serving" for each fruit and vegetable is given for whichever way it is most commonly served—cooked or uncooked. "Size of Serving" for dry peas and beans and cereals is given for the cooked form—except in the case of flaked and puffed cereals.

The amount of meat, poultry, and fish for each serving, of course, varies with the amount of bone and fat. It will vary, too, if various extenders (rice, potatoes, stuffing, etc.) are used with the meat.

Reference: "Family Fare, Food Management and Recipes," Bureau of Human Nutrition and Home Economics. U.S.D.A. Home and Garden Bulletin, No. 1.

### Meat, poultry, fish

MEAT	Amount to buy per serving
Much bone or gristle	1/2 to 1 pound
Medium amounts of	
bone	1/3 to 1/2 pound
Little bone	1/4 to 1/3 pound
No bone	1/5 to 1/4 pound

### POULTRY

ready-to-cook weight <sup>1</sup>	Amount to buy per serving
Chicken:	
Frying, roasting	3/3 to 3/4 pound
Stewing	1/4 to 3/8 pound
Turkeys	About 1/2 pound

### FISH

	Amount to buy per serving
Whole or round	1 pound
Dressed, large	1/2 pound
Steaks, fillets	1/4 pound
Canned (tuna, salmon)	2 to 2 1/2 oz.

### Cereals and cereal products

	Size of serving	Serv- ings per pound <sup>2</sup>
Flaked cereals	3/4 cup	21
Puffed cereals	1 cup	32-38
Corn meal	3/4 cup	16
Wheat cereals:		
Coarse	3/4 cup	12
Fine	3/4 cup	16-22
Oatmeal	3/4 cup	13
Rice	1/2 cup	16

### Vegetables

FRESH	Size of serving	Serv- ings per pound <sup>2</sup>
Asparagus:		
Cut	1/2 cup	4
Spears	4-5 stalks	4
Beans, snap	1/2 cup	6
Beets, diced	1/2 cup	4
Broccoli	2 stalks	3-4

<sup>1</sup>Number of servings obtained from a bird depends on the kind, weight, age, sex, grade, and fatness of the bird, and the way it is prepared.

Brussels sprouts	1/2 cup	5-6
Cabbage:		
Raw, shredded	1/2 cup	7-8
Cooked	1/2 cup	4-5
Carrots:		
Raw, shredded	1/2 cup	8
Cooked	1/2 cup	5
Cauliflower	1/2 cup	3
Celery, cooked	1/2 cup	3-4
Collards	1/2 cup	2
Corn, cut	1/2 cup	2
Egg plant	1/2 cup	4
Onions, cooked	1/2 cup	4
Parsnips	1/2 cup	4
Peas	1/2 cup	2
Potatoes	1/2 cup	4-5
Spinach	1/2 cup	3-4
Squash	1/2 cup	2-3
Sweet potatoes	1/2 cup	3-4
Turnips	1/2 cup	4

### Fruits

FRESH	Size of serving	Serv- ings per pound <sup>2</sup>
Apricots	2 medium	5-6
Berries, raw	1/2 cup	4-5
Cherries, pitted, cooked	1/2 cup	2
Plums	2 large	4
Rhubarb, cooked	1/2 cup	4

For apples, bananas, oranges, and pears, count on about 3 to a pound; peaches, 4 to a pound.

### DRY

Dry Beans	3/4 cup	9
Dry Peas, lentils	3/4 cup	7

### CANNED

	Per can
8 ounce can	1/2 cup 2
No. 2 can	1/2 cup 4-5
No. 2 1/2 can	1/2 cup 6-7
No. 3 cylinder (46 oz.)	1/2 cup 11-12

### FROZEN

	Per pkg.
Family-size packages	1/2 cup 3-4
Juices, concentrated, 6 fluid ounces	1/2 cup 6

<sup>2</sup>As purchased.

<sup>3</sup>1/2 husk.

<sup>4</sup>In pod.



HEAR GOLDEN VOICED

**IGOR GORIN**

METROPOLITAN OPERA STAR

AS

**BRIGHAM YOUNG**

IN THRILLING NEW RECORD ALBUM FROM

**"ALL FACES WEST"**



ABOUT THE COMPOSER AND LIBRETTIST

Utah-born Roland Parry, talented and well-known composer and teacher, wrote the music; his wife, Helen Talmage Parry, the lyrics. "She senses a soul in this creation."

Now, for the first time, a great star of concert, radio and television has recorded an album of Mormon Music. IGOR GORIN—"one of the four or five super-baritones who have edged tenors out of the pre-eminent place they once held in the world of song" . . . a top name in the fields of concert, radio, and opera . . . star of "Firestone Hour" network radio and television shows . . . "student and admirer of Brigham Young and Mormon pioneers"—Mr. Gorin has recorded a special arrangement of "Come, Come Ye Saints" and four original songs from the great music drama, "All Faces West," (Plus the finale song, "The Fluttering of a Thousand Wings," sung by Jack Larsen, tenor, and chorus). They are now offered in a beautiful Gift Album . . . just in time for Christmas.

Critics describe these recordings as: "Wonderful," "majestic," "soul stirring," "universal in appeal," "the best thing of their kind written by a westerner for a long time." You, too, will be stirred by these recordings. Buy them for your own home and for Christmas gifts to friends.

1. **COME, COME YE SAINTS**—A new, thrilling interpretation of this stirring Mormon Hymn; sung magnificently by Mr. Gorin and chorus.
2. **PRAYER FOR A SAFE JOURNEY**—Outside Nauvoo, in the killing cold of February, 1846, the Saints kneel with Brigham Young, as he prays for guidance to an unknown destination. Mr. Gorin has included this song in his world concert tour.

**OPTIONAL**—A brief narration introducing each song, written by WAYNE CARYER, is beautifully interpreted by Mr. THURSON. Records may be had WITH or WITHOUT narration.

**PRICES:**

- \* Conventional 78 rpm record album of 3 12-inch records (6 songs) with brief descriptive narration . . . \$4.95
- \*\* Long-play 33 1/3 rpm record—Six listed songs, plus brief descriptive narration. . . \$3.95
- \*\*\* Long-play 33 1/3 rpm record—Six "ALL FACES WEST" songs, without narration. . . \$3.95

For mail orders, add sales tax and postage:  
Record Album . . . 10 sales tax, plus .25 postage  
Long-play Record .08 sales tax, plus .12 postage

3. **FLY LOWER, BIRDS**—Out on the plains many had to be left by the wayside in hurriedly-dug graves. But they were never left without a prayer. This song, by Gorin, as Brigham Young, is also concert material for Mr. Gorin.
4. **THIS IS THE PLACE**—Onward they go, in hardship and sorrow, until they view the promised land. In a powerful song of gratitude, Gorin, as Brigham Young, sings: "This Is the Place!"

5. **THE FLUTTERING OF A THOUSAND WINGS**—This stirring song tells the cricket and seagull story—the finale to a four-part symphonic poem called "The Miracle of the Gulls," sung by Jack Larsen, tenor, and chorus. (Brigham Young (Gorin) could not sing this solo, as he had already returned to Winter Quarters to conduct another party of Pioneers across the plains.)
6. **THEN SHALL THE DESERT BLOSSOM AS THE ROSE**—This anthem, so perfectly sung by Mr. Gorin and chorus, is a prophecy—and a promise of things to come. The lovely melody will never be forgotten by those who hear it.



*A Welcome Christmas Gift*

**PARGO RECORDS CO.** Box 908 Ogden, Utah  
**ALLIED RECORD MFG. CO.** 1041 No. Las Palmas Hollywood 38, California

Please send . . . albums ( ) 78 RPM or ( ) LP 33 1/3 RPM.

Enclosed \$ . . . to cover cost, including sales tax and postage.

Name . . .

Address . . .

City and State . . .

At leading music stores, or order direct from:

**PARGO RECORDS, INC.**

BOX 908 — OGDEN, UTAH

# SPICY OLIVE SAUCE



Here's a savory new sauce to give  
flavory new interest to meat loaf,  
spaghetti and macaroni

Whether you want to dress up one of  
these dishes for party purposes, or just  
to perk up the family's appetites — this  
new sauce will do the trick. And in a  
matter of minutes!

## SPICY OLIVE SAUCE

1/4 cup chopped onion	Allspice to taste
Olive or any good oil	1/4 cup water
2 tablespoons flour	1/4 cup tomato catsup
Salt to taste	1/2 cup chopped ripe olives

Sauté onion in a little oil. Stir in flour  
and season with salt and allspice. Add  
water and catsup and stir well. Cook  
3 or 4 minutes and stir in chopped ripe  
olives. Serve hot on spaghetti, macaroni  
or meat loaf.

**NOW — Ripe Olives come ready chopped.**  
Easy and economical to use

Keep them handy  
in your cupboard.  
They're already  
chopped, ready to  
use. And chopped  
ripe olives are so  
versatile, you'll be  
finding more and  
more uses for them  
right along. Especially as they come in  
small convenient cans that cost only a  
few pennies.



**S-sh! Don't tell anyone!** A woman  
should have a few cooking secrets. And if  
you like to dabble in culinary abra-  
cadabra, here's a hint: Chopped ripe olives  
will work wonders  
with many a basic re-  
cipe. Mix these magic  
morsels into cheese  
and egg dishes. Try  
them with seafood,  
meats and Mexican  
dishes, too. Add them  
to meat loaves and to  
your sauces. And see  
what "naturals" they  
are for appetizers!

For delicious details on how to  
use ripe olives — both chopped  
and whole, send for "Elegant  
but Easy Recipes with Califor-  
nia Ripe Olives". It's chock-  
full of practical ideas. And it's  
free! Write to Olive Advisory  
Board, Dept. T-12, 16 Beale  
Street, San Francisco 5, Calif.



## AN ADVENTURE IN MINCEMEAT

By Christine Wilkins, age 10



**M**Y MOTHER asked me one day to  
make some mincemeat. I said  
that I didn't know how. She  
replied that all the recipes we ever  
saw were made up by somebody,  
and why weren't my hands and  
head as good as anyone else's. She  
said for me to put some fruit, ap-  
ples, and spice together and sweeten  
it and make it taste good to me. She  
said to write down what I put in it  
and how much. Then she told me  
to cook it and make it into pies, and  
that is what I tried to do. Would  
you like to try my recipe?

### Mincemeat

- 15 apples, peeled and cut up fine
- 2 cups ground-up boiled lean beef
- 1 1/2 cups sugar
- 1/2 teaspoon salt
- 1/2 teaspoon each of cinnamon and  
allspice
- 1 teaspoon cloves
- 2 cups raisins
- 1 quart hot water

**EDITOR'S NOTE:** The above recipe  
makes a very tasty product, not overly  
rich or spicy, and probably, because  
of its simplicity, more healthful than  
many mincemeat recipes. We used  
brown sugar, which adds to the flavor,  
and left part of the apples unpeeled.  
Some young cooks might adventure  
further by adding such foods as mo-  
lasses, cider, lemons, grape juice, or  
currants. Suet is also a part of many  
such recipes.

### You Can Do It!

**THIS** column for young  
people, and for any  
others who wish to take  
advantage of it, features  
articles of a "how-to-  
do-it" nature. Contribu-  
tions are welcome and  
will be considered for  
publication at regular  
rates.

DRINK THESE 3 WONDERFUL



#### ALVITA ALFALFA TEA

The original Alfalfa Tea... Alvita Alfalfa  
Tea is far more wholesome than ordinary  
tea or coffee. Made from selected  
cuttings of fresh, tender, green Alfalfa  
leaves—it brews a tea incomparably  
fresh, brisk and refreshing. Alvita Alfalfa  
is grown in California's famed and in-  
imitable Mojave Desert where the sub-  
sols are virgin.



#### ALVITA ALFALFA—MINT TEA

Here is a blended tea that combines  
Alvita's original Alfalfa Tea with the re-  
freshing and palatable goodness of pep-  
permint. It makes a delightfully satisfying  
beverage. Remember... Alvita Alfalfa  
Peppermint Tea is a wholesome natural  
drink that has a real taste in store for the  
whole family.

#### ALVITA PARSLEY TEA

Alvita Parsley Tea, another favorite and  
a popular choice with natural food users.  
Many tell us that Alvita Parsley makes  
not only fine tea, but is perfect as a  
seasoning for soup stocks, parried pot-  
atoes and other kitchen seasoning uses.  
Try it Today... you can be certain it's the  
finest.



Write Today for our Free Brochure,  
"Natural Foods for Wholesome Enjoyment"

ALVITA PRODUCTS CO. • PASADENA, CALIFORNIA

At Your Local Health Food Store



## PIKES PEAK FLOUR

With FOUR  
Extra Baking  
Advantages

SALT LAKE FLOUR MILLS

425 West 5th South  
Salt Lake City, Utah



WHEN IN  
SALT LAKE CITY  
Visit the

**QUISH  
BEAUTY SHOP**  
at 338 South  
Main Street

Expert Hair Dressers and Beauticians  
for 40 years.

PERMANENT WAVES, FACIALS, AND  
MANICURES, OUR SPECIALTIES

Read and Keep  
The Improvement Era

\$2.50 a year

Foreign \$3.00

THE IMPROVEMENT ERA



## HOLIDAY SPECIALS

### Mincemeat Cookies

- 1/2 cup butter or margarine
- 1/2 cup brown sugar
- 2 eggs
- 1 tbs. vanilla
- 1 cup mincemeat
- 1 cup fine whole wheat flour
- 1/2 cup wheat germ
- 1/2 tsp. salt
- 2 tsp. baking powder

Cream butter and sugar, add beaten eggs and mincemeat. Sift dry ingredients together and add to first mixture. Stir only enough to mix well. Drop by spoonfuls on well-greased cookie sheet. Bake in moderate oven (350° F.) about 10 minutes.

### Honey-Date Bars

- 1/2 cup shortening
- 1 cup honey
- 1 teaspoon vanilla
- 3 eggs
- 1 1/4 cups sifted, fine whole wheat flour
- 1 tsp. baking powder



- 1/2 tsp. salt
- 1 cup chopped dates
- 1 cup chopped nuts

Blend shortening, honey, and vanilla until creamy. Beat in eggs one at a time. Sift dry ingredients into egg mixture. Blend. Add nuts and dates and stir just enough to distribute evenly. Spread in greased 9 x 12-inch pan. Bake in moderate oven (350° F.) until golden brown, about 30 minutes. Cool. Cut into bars. These may be rolled in powdered sugar.

### Cranberry-Ham Slices

- 3 cups cranberries
- 1 1/2 cups brown sugar
- 1/2 cup water
- 2 slices ham (3/4" to 1" thick)
- 2 tbs. whole cloves

Mix cranberries, sugar, and water. Cut edges of fat from ham. Place one slice ham in baking dish and cover

(Continued on following page)

THE IMPROVEMENT ERA

good eating for the

*Holiday Season*

### FRITOS DRESSING

- 1 1/2 cups FRITOS (crushed)
- 5 slices bread (soaked)
- 1/2 medium onion
- 1/2 cup chopped celery
- 1/2 cup stock from bird
- 1 tsp. poultry seasoning

- 1 egg
- 2 tsp. baking powder
- 1 medium apple (chopped)

Soak bread in water. Add remaining ingredients and pour into greased pan and bake at 375 degrees for 45 minutes.  
Suggestions: Giblets and hard cooked eggs may be added if desired.

Fritos—crisp, crunchy Fritos—are a real flavor treat! They're filled with sun-ripened corn goodness for tempting holiday meals. Fritos are golden chips of corn. Grand with salads, hot soups, in casseroles and other favorite recipes, too. Get Fritos at food stores or eating places... they're always crunchy-fresh, rich in flavor goodness.

THE FRITO CO., Los Angeles, Calif.



Enjoy Fritos in Your Favorite Recipes



BY THE MAKERS OF

MARCAL PAPER NAPKINS

## ALL-O-WHEAT CEREAL

The Best and Most Healthful Cereal for Your Family to Eat!

All-O-Wheat is not only made from the finest 100% Whole Wheat which contains all the food values, but it also contains its values and delicious flavor AFTER it is processed.



IT'S STEEL CUT

ALL-O-WHEAT breakfast cereal is milled to a granular fineness on a special Steel Cut machine, thus retaining a maximum of vitamins, body building proteins, minerals, etc.

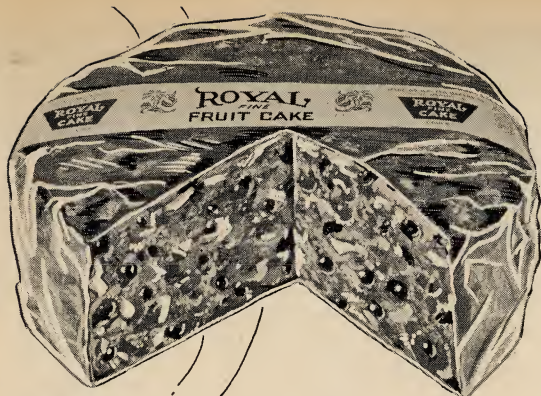
### ALL-O-WHEAT IS

- DELICIOUS to the Taste
- NUTRITIOUS to the Body
- EASY TO PREPARE
- VERY ECONOMICAL to use

Get it at your grocers today or write to

ALL-O-WHEAT CO.

OGDEN, UTAH



## Seasonal Favorite

One of the nicest treats at this season is Royal Fruit Cake.

Here is fruit cake just as delicious as you would make at home—full of choice pecan nuts, raisins, citron, orange and lemon peel, glazed cherries and pineapple—yet it costs only 75 cents a pound!

Enjoy it often—all during the fruit cake season. Get a Royal Fine Fruit Cake next time you shop. Your grocer has it in one, two, three and five pound packages.

Ideal to serve to company — yet inexpensive enough that you can serve it to the whole family often!

**ROYAL**  
Fine Fruit Cake



Royal Baking Company • Salt Lake and Ogden

### Quick, Easy Way to STOP SMOKING

"IT DOESN'T COST—IT PAYS"

Now you can stop smoking with no effort, comfortably, easily, the very first day—or your money refunded. The recent medical discovery you have read about — NICO-STOP, guaranteed absolutely harmless, non-toxic, non-habit forming. Endorsed by physicians. Used successfully by thousands. At your druggist's or mail coupon today for free information about available sizes and money-back guarantee.

NICO-STOP, Dept. A, Saint Helena, Calif.  
Please send free information and prices.

Name.....

Address.....

City.....

State.....

### HERE IS REAL HAIR BEAUTY

**L.B.** Creamed Shampoo  
WITH 2% POWDERED egg

if your hair needs help... it needs L.B.



### Holiday Specials

(Continued from preceding page)

with cranberry-sugar mixture. Top with second slice and cover with remaining cranberry mixture. Stick whole cloves around edge of ham slices. Bake in moderate oven (350° F.) until tender, about 1½ hours. Baste occasionally with liquid in dish.

#### Winter Fruit Salad

- 6 red-skinned apples
- 2 oranges, peeled and diced
- ½ cup nuts, coarsely chopped
- ½ cup chopped celery
- 8 large figs, cut in small pieces
- lemon juice, mayonnaise

Wash and polish apples. Hollow out to form baskets, reserving apple pulp to use in the salad. Sprinkle lemon juice over apples to prevent discoloring. Chop apple, then add orange pieces, sliced celery, and nut meats. Add figs, lemon juice to taste, and mayonnaise to moisten. Toss together lightly and replace in apple cases. Arrange apples around a mound of cottage cheese.

#### Steamed Fruit and Vegetable Pudding

- 1 cup each grated raw carrot, raw potato, raw apple
- 1 cup brown sugar
- 1 egg, beaten
- 1 cup finely-ground suet or 4 tbsp. butter
- 1 cup fine whole wheat flour
- 3 tsp. baking powder
- 1 tsp. cinnamon
- ½ tsp. cloves
- ½ tsp. salt
- 1 cup each chopped raisins, dates, nuts

Blend raw carrot, potato, apple, brown sugar, and egg. Add suet or butter. Sift dry ingredients together and beat into first mixture. Fold in chopped raisins, dates, and nuts. More flour may be added if pudding is too thin. Place batter in cans that have lids or heavy paper covers. Steam 3 to 5 hours in covered kettle.

#### Honey-Butter Sauce

- ½ cup honey
- ½ cup evaporated milk
- ½ cup butter

Combine ingredients. Cook over low heat until mixture forms smooth sirup, about 10 minutes, stirring frequently. Serve hot or cold.

THE IMPROVEMENT ERA.



## HOMEMAKER'S BOOKRACK

### WHOLE GRAIN COOKERY

(Stella Standard. The John Day Company, New York. 1951. 240 pages. \$3.95.)

THE variety of dishes which can be prepared from whole grains ranges all the way from angel food to corn soup, according to the author, who has called her book "a gourmet guide to glowing health." To one who would give a gift of great value in the culinary art or to one who herself would like to serve more wholesome and appetizing foods, this book will be of keen interest. It includes sections of recipes for whole rice, corn, oatmeal, and wheat, with recipes for many other grains (rye, barley, buckwheat) incorporated. Sunflower and soy flours, because of their high nutritive value, are also included. Methods of using grains as extenders with meat, poultry, fish, and eggs are amply portrayed. A section "How to Cook Porridge and Rice" is useful. There are numerous recipes for breads, cakes, cookies, pies, and puddings; even candy is not overlooked.

The main flaw in this otherwise excellent cookbook would seem to be the excessive mention of soda, which destroys vitamins and which could be largely eliminated or replaced by baking powder.—B. S.

## HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

To clean a soiled bathtub easily, dampen a cloth with kerosene and rub briskly. Then wash tub with warm soapsuds. Even stubborn, worn-in dirt responds to this treatment.—Mrs. E.J.A., Dayton, Idaho.

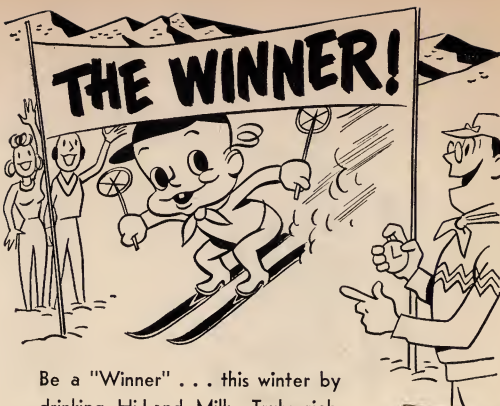
Screw-top jars that are hard to open will turn readily if you use sandpaper for a grip. Have the sandpaper large enough to fold over the sides. Any old piece will do.—L. F., Boise, Idaho.

Paper that has stuck to a varnished table top in damp weather can be removed without marring the surface by rubbing table with olive oil.—C. M., Bellevue, Michigan.

A sprig of parsley dipped in vinegar and eaten after a meal will remove the odor of onions from the breath.—A. L. R., Kansas City, Missouri.

To make wilted celery crisp, wash, cut in pieces, and place in cold water with a few pieces of raw, sliced potato.—Mrs. J. R. T., Salt Lake City, Utah.

THE IMPROVEMENT ERA



Be a "Winner" . . . this winter by drinking Hi-Land Milk. Truly rich, nutritious milk fresh daily at your neighborhood grocery store.

It's Delicious!

**HI-LAND**  
QUALITY DAIRY PRODUCTS



FROM UTAH'S CHOICEST  
DAIRY LANDS

**MINER  
MIKE** *says..*



"I'm not an expert historian, but I know this. Strong countries produce more, and the countries that produce more have won the wars they fought against their enemies. That's why Utah's mining industry is going all out for production. We know what our freedom cost . . . and we're going to make sure we keep it."

UTAH MINING ASSOCIATION



*Costumes  
for every  
Occasion*



**SALT LAKE COSTUME CO.**  
248 So. Main St., Salt Lake City - Dial 3-1031

HEADQUARTERS FOR L.D.S.  
IN LAS VEGAS, NEVADA

**YE KING'S REST MOTEL**

526 SOUTH 5TH STREET  
Dr. Harold B. Foutz, Owner  
Edgar H. Foutz, Manager  
Beautyrest Mattresses Throughout

# Your Page AND OURS



Orange, Calif.

Dear Editors:

AFTER reading the letters from Ruth Wasden and Jean Hall in the October issue, I was moved to write in comment. It is true that the tendency in Southern California is not to advertise meetings or events in public papers. However, once you do meet and become interested with the Saints here, it's really great. Where everyone isn't a Latter-day Saint, you tend to stick together and appreciate the gospel more. Many from Utah have become active here.

At the local library there are many good religious magazines, none of which are as fine as ours. They used to have a subscription to the ERA but for some reason it has expired, and I would like to renew this subscription.

Tommy Reeve

Ogden, Utah

Dear Editors:

JUST a word to let you know that I for one have greatly enjoyed the recent covers and articles of some of the leaders of the Church.

It is rather disappointing though to realize that you are not going to print any additional ones. I had hoped that you might see the way clear to feature one of the General Authorities each month until you had printed and published information concerning them all. I can think of no finer cover for the ERA than to continue what you have done these past five months.

Besides giving current and up-to-date information concerning all the General Authorities, there would be a wonderful visual aid for present and future use in all activities of the Church.

If it would be at all possible to continue these covers I feel that you would be accomplishing a grand project.

Praying for your continued guidance in giving to the members of the Church and others a magazine of great worth, I am

Sincerely yours,  
/s/ Ernest C. Cook

Editor's note: We like the idea, too, and our present plan call for four-color portraits of Church leaders on several of the covers in 1952.



The Author of "China Vanity" writes:

ALICIA FAIRBANKS SIMMONS, pioneer grandmother of ninety-one years for whom "China Vanity" was written, is today her family's inspirational tie to the early leaders and history of the Latter-day Saint Church. Visitors in her home at Payson, Utah, were those whose names we hear as legend: Brigham Young, John Taylor, Wilford Woodruff, Willard Richards, Heber C. Kimball, George A. Smith, George Q. Cannon, and Franklin D. Richards.

Alicia Fairbanks Simmons' life exemplifies the "right way." At age fourteen she was installed as a counselor to the president of the first Retrenchment Society (1874 M.I.A.) in Payson, Utah. Two years later she was asked to head that organization and was installed by Zina D. H. Young, wife of President Brigham Young, and Bathsheba W. Smith, wife of George A. Smith. These women traveled from Salt Lake City to Payson to make the installation. In 1888 Alicia married Patrick L. Simmons, and over the years reared eleven children, seven of whom are living. Her progeny numbers sixty-seven. She has been an active member of the Church for a lifetime and has functioned in all auxiliary organizations.



ALICIA  
FAIRBANKS  
SIMMONS

Today, her lifetime of industry and study is source material for the philosophical and inspirational encouragement her large family and friends need to instill within their hearts the desire to be staunch in the faith. Her brilliant mind never wavers, and her sparkling conversation is replete with tidbits of song and poetry learned many years ago. She is indeed the beacon of inspiration Cheryl Ann speaks of in "China Vanity."

Sincerely Keith M. Walker

Magrath, Alta.

Dear Editors:

PLEASE accept our thanks for the splendid non-sugar and good whole wheat recipes which have been published in the ERA. We have tried them out at parties and at home. We find them to be very successful.

Sincerely yours,  
Mrs. Ray Harker

## FIVE EAGLE SCOUTS

This father and four sons are Eagle Scouts.

Seated is Parley G. Clark, who is a stake missionary and is working with the boys of Scout age in Sunday School.

From left to right his sons are: Glen, a ward teacher; Lynn, an assistant scoutmaster and ward teacher; Dyle, Mutual superintendent, counselor in the elders' quorum presidency, scouting advancement chairman of his district, ward teacher, and scoutmaster with a scoutmaster's key; James, member of the Mutual superintendency, and of his elders' quorum presidency, and ward teacher.

—Submitted by Dyle Clark, Blackfoot, Idaho.





# Built for Christmases Yet to Come...

*T*HIS CHRISTMAS scores of new ward and stake houses—many of them built with enduring Buehner-crete concrete products—will see their first season of gay holiday dances, exciting parties, and beautiful, reverent Christmas programs and services.

Yet there will be many more to come for the wards and stakes built with enduring *Buehner-crete cast stone* (see top photo) on steeples, entrances, trim details, and exterior facing . . . *Buehner-crete blocks* (see middle photo) for interior and exterior walls and partitions . . . and *Buehner-crete concrete joists* (see photo at lower right), the termite-proof, permanent flooring base. These Buehner products — as well as *Buehner's lifetime aluminum windows*, are built for long-life, low upkeep, and attractive appearance . . . and yet they're surprisingly easy on that building budget.



*Season's Best Wishes from*

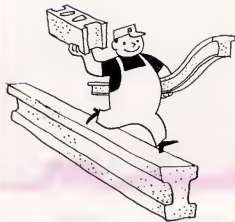
**OTTO BUEHNER & CO.**  
640 Wilmington Ave.

**BUEHNER BLOCK CO.**  
2800 South West Temple  
in Salt Lake City

*for better building at less cost*  
**BUEHNER-CRETE**  
CONCRETE PRODUCTS

**At Buehner Block Co.**  
**RED LAVA BLOCKS**  
**HONE-TEX BLOCKS**

**Otto Buehner & Co.**  
**CAST STONE**  
**LITH-I-BAR JOISTS**





# Sharing the Good Things of Life...

## "Home for Christmas" . . .

a magic phrase that brings the traveler home and the family together. May all the joys of an old-fashioned Christmas be yours to share with family and friends.

## **BENEFICIAL LIFE** Insurance Company

David O. McKay, Pres.  
Salt Lake City, Utah

*Over 1/4 Billion Dollars of Life Insurance in Force*

